VOL. X. NO. 4

The EUROPEAN HARVEST FIELD

Scripture Expositions and Europe as a Mission Field

This Month:

THE NEW RELIGION
By I. M. Haldeman, D.D.

VERILY, VERILY, I SAY UNTO YOU
By A. C. Gaebelein, D.D.

RATIONS FOR THE RATIONALIST
By Col. E. N. Sanctuary

TRUE MOTIVE FOR CHRISTIAN SERVICE
By Charles F. Reitzel

RADOST BIBLE SCHOOL REOPENS
By Moses H. Gitlin

Missions in Many Fields

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WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—*I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect on one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*
Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

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American-European Fellowship for Christian Oneness and Evangelization

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1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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THE
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The New Religion
or
Athenian Culture and Christianity

By
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"FOR the Athenians and strangers which were there, spent their time in nothing else, but to tell or hear some new thing." (Acts 17:21).

Paul was at Athens. Everywhere he saw art. He saw it in architecture, in temple and statue. The statues were those of the gods. The gods represented the religion and the philosophy of the Greeks. As Paul contemplated them his heart was stirred within him because of the ignorance and superstition they revealed. Although he had intended to make Athens but a temporary stopping-place, he could not be still. He had a message to deliver. He went into the Jewish synagogue and preached there. He went into the forum and whenever he could find any one to listen to him, he preached Jesus and the resurrection. On one occasion certain philosophers who met daily in the stoa or porch of the temple and were known as the Stoics, encountered him. At first they made light of him and then, finally, invited him to go into the Areopagus and tell his story there. The motive of that invitation is to be found in the words of the text: "For the Athenians and the strangers which were there, spent their time in nothing else, but either to tell or hear some new thing." This is the Athenian spirit. It has two marked characteristics, to tell and to hear some new things. The spirit of Athens is the spirit of human culture, progress and inquiry. That spirit is in our midst to-day. It is still marked by the dual characteristic, to tell and to hear some new thing. Recently it has told us what it deems to be a new thing. Through one of its most representative and university heads it has told us of a new religion befitting the twentieth century, befitting its culture, development and intellectual worth.

The New Religion Has Twelve Propositions

1. A careful analysis of the official report of the address in which this new religion was presented gives at least twelve propositions.

It will be a religion without authority.

It will therefore set aside the Bible as the inspired, infallible Word of God.

It will refuse to deify remarkable human personages.

As a consequence it will reject the deity of Christ. It will deny His virgin birth and will categorize His generation on the basis of natural parentage.

It will be monotheistic.

That is to say, it will be Unitarian. It will not tolerate the doctrine of the Trinity. All covenant obligations and promises flowing out of the operation of Father, Son and Holy Spirit, as distinctive personalities in the unity of god-head, will be cast aside.

It will not accept the intercession of any personal intermediary between God and man.

It will, necessarily, deny the priesthood and heavenly intercession of Christ. And as priesthood is inseparably based on sacrificial and atoning death, it will deny the death of the cross as an atoning sacrifice. It will teach

that the death of the cross was a useless and brutal murder; that the death of Christ was not a necessity, and that no human being has ever been redeemed by his blood.

It will not believe in original sin.

The Evolution Theory Enters

It will not believe that God created man originally upright, gave him free and independent choice and that, perverting his will, he fell into a state of sin in which he is helpless to move towards holiness and God. Logically, it will deny regeneration, or the necessity of a new and spiritual birth, and will set up the doctrine of its opposite—the doctrine of evolution. It will teach that man finds his root in lowest animal forms and has come up through manifold brute ways to his present position and, by the same law, is moving upward on moral, spiritual and intellectual lines.

It will look upon the ancient ordinances of the church as useless baggage.

Baptism, which is intended primarily to set forth the death, burial and resurrection of our Lord and, secondarily, the identification of the believer in that death, burial and resurrection; the Lord's Supper, intended to be a constant memorial of the solemn passover of the cross and to teach continually that our only ground of approach to God is through the blood of sacrifice; baptism and the Lord's Supper, these ordinances will be relegated to the dump-heap of meaningless and fossiliferous rites.

The new religion will not hold out the hope of future compensation for present ills.

It will repudiate the promised joys and measureless felicities of Heaven. No sound of harpers harping with their harps will ever fall upon the ears of the members of this new church. The chant of angelic choirs floating downward from some uplifted dome of glory will never stir and thrill their souls. A holy city with its jasper walls, its streets of gold and its gates of pearl, the tree and the river of life, will be smiled away as the childish dream of a crude and perfervid imagination. All the rewards of a cloudless and endless tomorrow held out so persistently by Christ and his apostles will be counted as so many bright but deceitful fancies.

Not a Pastor, But a Doctor and Surgeon

The minister of the new religion will not be a man who shall stand up like the Apostle Paul and preach Jesus and the resurrection. He will be the graduate of a medical college, a clear-headed diagnostician, a skilful surgeon, a family practitioner.

His instrumentalities will not be the Bible and the hymn book, but the scalpel, the knife, the saw of the surgeon and the *materia medica* of the physician.

The new religion will not offer a remedy to meet the needs of the soul.

Its aim will be the cure of the body.

Its instrumentalities will be the pharmacopoeia of the druggist, the appliances of the operating room and the atmosphere of a modern hospital. It will take away such texts as, "Come unto me all ye that labor and are heavy laden and I will give you rest." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." All testimony which paints a glowing heaven and a returning immortal man, coming back to the earth which once rejected Him, coming to speak the word that shall make the dust to bloom with immortality for every buried saint, such a concept,

and all the words which speak of it, will be looked upon as the rhapsodical sentimentality and meaningless vagaries of ignorance and superstition.

This new religion will present to every man a God who shall be a "multiplication of infinities."

Repeat the phrase and roll it again and again through the chambers of your mind. It is a sacramental phrase of the new religion. It is one of the chief accents in the professed newness of its nomenclature.

"The multiplication of infinities!"

It is said that when Whitefield repeated in sonorous accentuation the word, "Mesopotamia," the vast audience thrilled under its vibration. With an immense apology to Whitefield I would repeat the sonority and cadenced gradation of this distinctively new and felicitous phrase, "The multiplication of infinities."

I confess it is altogether beyond me and, so far as I know, beyond any one else, even its inventor; for, it is to be remembered, this new religion claims to be monotheistic. Monotheism is the doctrine of a God who is one and infinite. But a God who is the multiplication of infinities must be the multiplication of an infinite God; and such a multiplication, mathematically, and on the basic line of simplest logic, must give us the multiplication of infinite Gods. But a multiplication of infinite Gods who after all are one infinite God, suggests a jig-saw puzzle by the side of which the ancient doctrine of one God who is Father, Son and Holy Spirit, is as simple as a child's first proposition in a, b, c. Such a religion so far from being monotheistic is, in the last analysis, polytheistic—and more so.

The new religion will have no dogma, no creed or doctrine.

There will be no definition, nothing distinct or certified which any one may be called to believe. It will be a free-for-all, a go-as-you-please, in a mental stadium where there is no starting point and where there can be no winning goal.

Finally, this new religion will be social and co-operative.

It will deal wholly with the present, with the here instead of the there, with the life that now is, and not with that which is to come. It will not be taken up with the city above, but the city below, with the present and real world, and not with the future and uncertain world.

This is the new religion!

A religion that repudiates Christianity, denies the Christ of the New Testament and finds the Bible (at present the best "seller" in the world) too antiquated for a five-foot shelf and unequal to the demand of modern times.

A Shadow and a Counterfeit

2. This new religion is not new.

From the beginning of Christianity it has walked side by side with it as a darkling shadow. Read Church history and you will find every proposition quoted on the lips of its opponents: men who were counted as intellectual giants in their day, who stood up and denied the virgin birth of Christ, repudiated the atoning sacrificial character of his death, laughed uproariously at the thought that he had risen in his actual body from the dead, brushed aside the idea of his priesthood in heaven, and refused to believe that he would come to earth again as the resurrection and the life: men who taught that man comes up out of, and from, the very nature of things, that he is the avatar of God, that humanity is the sum total of the divine expression, and that the racial man is moving onward and upward to that hour when by his knowledge of and his reciprocal relationship to nature's forces he will dominate them as nature's

God and be the true and final personalism of the universe: men who were encountered and out-argued and their doctrines proven worse than worthless by the mightiest dialecticians and loftiest intellects the world has ever known either inside the church or out of it.

There is not a proposition in the new religion that is not at least two thousand years old. Some of these propositions are older still. Open the pages of your classics and you will find them there.

There is nothing new in the new religion.

And amid all the mass of ancient propositions the one which seems to awaken the most enthusiasm among the admirers of the cult is that proposition which calls for love to God and love and service to man.

And this proposition is fundamental to Christianity.

Go back to the days when Jesus walked the Judean hills or stood by blue Galilee. Mark that moment when a lawyer in the temple, seeking to entangle him in his talk, asked him what was the great commandment of the law, and Jesus answered and said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

This Is Fundamental To Christianity

But it rests upon a basis such as had never before been dreamed of in any religion or philosophy.

What is the basis on which Christianity appeals that man shall love his God and his neighbor as himself? Turn over the pages of the New Testament. Do the apostles point to the wonders of creation and by these appeal to men to love their Creator—God?

Do they point to the East where it turns to palest silver, then to rose, to amber, and anon to infinite blue, as the day is born? Do they bid men watch the evening sky as the sun goes down and all the heavens become a field of winrowed glories, or a vast extended plain where imperial cities burn and flame as though some great torch from an angel's careless hand had fallen amid its palaces and towers? Do they bid men cast their glances upward where the Via Lactea spans the midnight zenith like a royal highway along which the chariot of the king has sped, flinging from the rim of its whirling wheels eighteen millions of suns and systems like wind-blown dust of powdered stars? Do they point to this world keeping its course in an unfaltering orbit about the sun, so that day and night for two thousand years have not lost a degree between them? Do they point to the spire of grass and the cedar of Lebanon, the wave upon the shore, the flower upon the stem, and the mountain ridges bolting the spinning earth together and say, "Behold the concrete thoughts of God—the everlasting thinker?" Do they talk continually in telelogical speech of the adaption of means to an end, and tell you that every atom of earth is the revelation of a design and that every movement in heaven above and earth below and the very depths of inertia and silence themselves proclaim a designer? Do they draw attention to the providences of God bending above the helpless sons of men and demonstrate that the movement of the seasons from spring time to winter is the opening of his hand?

Do they present these things and bid men because of them give forth their love to God?

They do not.

They waste neither energy nor time in such collocation of human speech.

And they are wise!

Let any man study nature. Let him study bacteriology, analyze the awful forms and forces of life pervading every square inch of what we are pleased to call space; let him look at some monstrous squid, some foul and unspeakable octopus, and ask himself honestly whether the Being who could make such an apparently useless horror has not in himself some such tendance of all-enveloping destruction, some such impulse of almost impish power? Let him face the inequalities and contradictions in human life, its sorrows, its disappointments and despair; let him look at the grave whither he is going with brain and thought enough to know that disease and death are the absolute discords of earth, and that without a moment's warning he may slip within the silence and the corruption of that grave with no power to win a ray of light from its darkness or one note from its hard and paralyzing silence; let him study all this and know that above human heartache, sin and woe no face of God is seen looking down in pity, no hand is stretched out to touch and help; let him regard all this and analyze its meaning and he will spring to his feet and wonder with a shiver of horror in every lobe of his brain whether after all God is not a devil, a master of measureless power, a heartless aesthete, an infinite mathematician and machinist, an unfeeling personalism absorbed in the contemplation of his fearful and inexplicable greatness, and wholly unconscious either of joy or sorrow, of life or death.

Pointing Only to the Cross of Christ

Nay! the apostles never lay down a proposition which risks such conclusions. They never point to nature and providence. They point to the darkest and most terrible spot on earth, the center of unspeakable anguish and agony, crimson with blood and vocal with untranslatable horror—the Cross of Christ. They point to that cross and declare that in the broken heart of God's Son, by all the woe he suffered, by the cry wrung from his dry parched lips, we are to see, to feel, to hear and know, the *revelation of infinite and measureless love—the love of God;* that, in that hour, through ways of righteousness, in the execution of inexorable law, God was revealing his love; that, in that hour, God himself in the person of his Son was enduring the judgment of his own law of righteousness against the sin and sin nature of sinful man, and seeking a way by which he might be just and yet the justifier of him who should believe on Jesus. And these apostles cry out and say, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," "He spared not his own Son but delivered him up for us all"; and they cry, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They ring the changes on the fact that it is because God so loved us and showed it in the substitution of his Son on our behalf that we ought to love him.

And these apostles do well to do so. Love must reveal itself through sacrifice. He who really loves another must, if needs be, die for him. When we look at the cross we feel that God in some strange, sad way is there seeking for us. And even though in the end his effort had been a failure, we feel that through the fellowship of suffering he has revealed his infinite and all-embracing love.

No! not the splendors of creation, not the wealth of divine providence reveal his love, but that cruel and mysterious cross of Calvary.

(To be concluded in the May number)

Verily, Verily I Say Unto You

By A. C. Gaebelein, D.D.

THREE times in the fifth chapter of the Gospel of John our Lord uses that blessed word of affirmation, which the saints of God love so well, "Verily, verily." The enemy of the Truth has done everything to rob us of this precious "verily, verily," or to weaken its sublime meaning. Thus in that spurious and dangerous translation known by the name, "The Twentieth Century New Testament," these words are *entirely omitted* and substituted by "believe me" and "I assure you." But all who know the Truth and know Himself, will never let them go; they are music to the soul. They comfort and calm the heart, they fill the soul with blessed assurance.

It is a great chapter in which this threefold "verily, verily," of our Lord is written. In this chapter we are face to face with the deep things of God, and as one has well said, we discover our own shallowness of understanding, and have no line to fathom these things and no mind to take it in. But "the Spirit searcheth all things, yea, the deep things of God."

First we find the "Verily, verily," with which our Lord announces His own Divine authority and equality with God His Father. He had healed the man at the pool of Bethesda and the Jews wanted to slay Him for the blessed deliverance He had wrought. Then our Lord had said, "My Father worketh hitherto, and I work." The Jews at once grasped the full meaning of its witness the Lord Jesus bore concerning Himself. Perhaps the *"My"* arrested their attention. Had He said "Our Father worketh hitherto and I work" most likely not a voice would have been lifted up against Him. They detected at once His sublime claim. Filled with satanic hatred, they sought the more to kill Him, because He had said that God was His Father, making Himself equal with God. And had they understood Him correctly? His own word, the "Verily, verily" of Him who later said "I am the Truth," tells us that He meant nothing less than a complete and perfect equality with God His Father.

"Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent Mim" (John v:19-23).

These are deep and blessed words telling out His essential Deity, His complete Unity with God the Father and the place He had taken as Man under God His Father. The two are blended together in an inseparable way. Well said Augustine "Our Lord does not say, whatsoever the Father doeth the Son does other *things like* them, but the very *same things*. If the Son doeth the same things, and in the same manner, then let the Jew be silenced, the Christian believe, the unbeliever and heretic be convinced; the Son is equal with the Father."

When He says "the Son can do nothing of Himself" He does not mean the want of power, but the highest power. It means nothing less than having the same power with the Father. He does not act as Son independently and

separately from the Father. Is He then, who seeth what the Father does, and who doeth as the Father does, anything less than equal with God?

"The Father loveth the Son and showeth Him all things, that He Himself doeth." Well put are the remarks of Bishop Ryle on these blessed words. When we read "the Father loveth" and "the Father showeth," we must not for a moment suppose them to imply any superiority in the Father, or any inferiority in the Son, as to their Divine nature and essence. The "love" is not the love of an earthly parent to a beloved child. The "showing" is not the showing of a teacher to an ignorant scholar. The "love" is meant to show us that unspeakable unity of heart and affection (if such words may be reverently used) which eternally existed and exist between the Father and the Son. The "showing" means that entire confidence and co-operation which there was between the Father and the Son as to all the works which the Son should do when He came into the world. And what are the "greater works" on account of which the Jews were to marvel? No doubt the work of raising the dead and quickening them.

He speaks of this power which the Father has. "The Father raiseth up the dead and quickeneth them." This the Jews believed. And now the Son speaks and lays claim to the same power, not as an instrument of God, not with power transferred upon Him, but in His sovereign power "even so the Son quickeneth, *whom He will.*"

Furthermore He has the right given to Him to judge. All judgment is committed to the Son. "There is an original supreme, judicial power; Christ as God hath this together with the Father. There is also a judicial power derived, given by commission; Christ as a man received this from the Father." "He has appointed a day in which He will judge the world in righteousness by that man whom He hath ordained; whereof He has given assurance unto all in that He has raised him from the dead" (Acts xvii:31). Thus the Father has honored the Son. And all are to honor the Son *even as they honor the Father.* The same degree of honor which belongs to the Father belongs also to the Son. Those who decline to honor the Son do not honor the Father. Some poor misguided Christians teach that only God is to be worshipped and that the Son of God never claimed Divine honor with the Father. They forget this passage completely. "The honor which belongs to the Father belongs also to the Son." No one can honor God unless he honors the Son. The Lord Jesus Christ teaches in all these words His unity with the Father, a perfect unity in Godhead, and He attaches to it His "Verily, verily."

Such then is our Lord, whom we adore and worship. Such is our Lord with whom we are through Grace and by His Spirit united. But in what fearful light all the evil systems and teachers appear in the presence of these words of the Son of God, the systems, like Unitarianism and Russellism, commonly known as "Millennial Dawnism." They give to our Lord the place of the creature, dishonor Him and His word and deny His essential Deity and unity with the Father. Wordsworth said, "They who profess zeal for the one God do not honor Him aright, unless they honor the Son as they honor the Father. This is a warning to those who claim the title of Unitarians, and deny the Deity of Christ. No one can be said to believe in the Divine Unity who rejects the doctrine of the Trinity." "Whosoever denieth the Son, the same hath not the Father" (I John ii:23). And this is antichrist. The solemn "Verily, verily" of the Lord Jesus Christ is set aside by these anti-christian systems, and the day is not far hence when He will deal in judgment with these wicked denials.

Then there is a second "Verily, verily" in this chapter. "Verily, verily, I say unto you, He that heareth my word, and believeth in Him that sent me, hath eternal life and cometh not into judgment, but is passed from death unto life." This is the "Verily" of the Son of God concerning the blessed Gospel itself. First He affirmed with His solemn "Verily, verily" His Unity with the Father, that He is equal with God and upon this comes His declaration of the Gospel. It has to do with hearing His words and believing Him that had sent Him into the world,—God with whom He is one, and believing His testimony. To give eternal life was the object and the reason why He had sent His Son. Therefore, he that believeth in Him, *hath* eternal life. It is given as a present and real possession. There can be then no more judgment. Judgment is forever passed. How simple it all is. Eternal life is received by hearing and believing His word and thus accrediting Him that sent the Son. We do not enlarge upon these words at this time. They are as much rejected in the present days of apostasy as the words He spoke concerning Himself. The rejection of His Person and of the Gospel are inseparable. For this reason all these systems which deny His Deity deny the Gospel of Grace and, like Millennial Dawnism, have their own inventions concerning the nature and the reception of eternal life.

The third "Verily, verily" concerns His power to raise the spiritually and physically dead, a power He so fully manifested when He raised Lazarus from the dead.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

This last "Verily, verily" relates to the present and to the future. It is in a sense prophetic. In these words He speaks as the *Incarnate One*, who has the power of resurrection, both spiritual and physical. The hour when the spiritual dead hear His voice is now, *and they that hear live*. There is another hour coming, the hour when He will raise the physically dead. And the two classes are here, the saved and the unsaved. There will be a resurrection of life and a resurrection of judgment. And the deniers of the Deity of Christ, who reject His unity with the Father have also rejected this "Verily, verily." They deny physical resurrection more or less. They deny judgment for the wicked dead. Everlasting punishment as taught by our infallible Lord, is rejected by them. Others teach the annihilation of the wicked as if the Lord would raise the wicked dead physically for the sake of destroying them. This is another fable. The three majestic expressions, "Verily, verily, I say unto you," contain the revelation of His own Person and His work. This great revelation as it came from the lips of the holy Son of God is in our day set aside and denied. The denial of these truths is the Apostasy. It is therefore for us His people to hold more firmly than ever to these fundamentals of our faith. And while our ever blessed Lord is increasingly dishonored it becomes increasingly our blessed privilege to honor Him. May we do so by a life of obedience and devotion to Himself.

THE TRUE MOTIVE OF CHRISTIAN SERVICE

By Chas. F. Reitzel

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"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17.

The true motive for all Christian service is the name of the Lord Jesus. And this motive applies to the "whatsoever" of both *"word"* and *"deed."* Rather a sweeping text, is it not? Note, then, a few things concerning this motive name.

I. It is the name of a *Person.*

The name of Jesus always stands for the person of Christ. The same is true of your own names. Put your name illegally to a document of some kind, and if there is a fine or prison sentence attached to such an act, you can rest assured that they will not impose the fine or inflict the jail sentence upon your name. They will take *you,* a person, the one for whom your name stands.

Satisfaction in Serving a Person

There is a considerable degree of satisfaction and comfort in doing service in the name of a person, much more so than in the name of some organization or that of some dead, inanimate object. Here is a house that needs a coat, a coat of paint; and here is a poor boy that needs a coat of wool. You put a coat on each according to the respective needs. There is no response or appreciation coming to you from the house, but what a reward is yours in the light that comes into the boy's eye and the expression of joy that fills his face.

When Things Become Incarnate

Jesus says, "I (a person) am the Light of the world." How much better to have a Man walking by your side and throwing light upon the dark and intricate problems of life, than for you to carry a lantern that needs daily filling and trimming?

Jesus says, "I (a person) am the Bread of Life." Fellowship with Christ is infinitely better than the mastication of common wheat bread. A route to a place, providing that place is a good one, is always good news, but often the route is a very lonely one. How much better if that route or way would be a person. Says Jesus, "I (a person) am the Way." To have a Bible, the Book of truth, is good, but to have Christ, the Man of the Book, He who declared Himself to be the Truth, is better, the best to be had. He is the embodiment of truth, truth Incarnate, the personification of the real thing.

John often paid visits to the temple in Jerusalem. He was impressed with the great stones with which it was built. A marvelous structure of stone, and wood, and mortar. In company with Peter he once saw a lame man healed at its gate. It was a dear spot to the apostle. But one day he was taken from the Isle of Patmos, to which place he had been banished for the Word of God and the testimony of Jesus Christ, and was carried up through a door into heaven. And one of the surprises that confronted him in heaven was that he saw no temple there, for, says he, "The Lord God Almighty and the Lamb are the temple of it." No temple of wood, and stone, but the temple of a Person.

A New Meaning for the Missionary

The conception of service for a person would put a new meaning into missionary activity. When a minister preaches about missions a large percentage of the hearers seem to see only a calling, and a field, and sacrifices, but no God, no Christ. Now God is not calling us to yield ourselves to a field, or to sacrifices, but to Himself—a *Person.* These other things are incidental. We are apt to begin at the wrong end. We are first to *give ourselves to the Lord,* and if these other things come the Lord will take care of them.

II. It is the name of *Another* person.

It is the name of the "Lord Jesus," and not our own name. This is the very root principle of Christian altruism And even the One in Whose name we are to render service "came not to be ministered unto, but to minister and to give His life a ransom for many." Here is the one and only real cure for the evil spirit of selfishness.

Only A Liability

The conception of some people seems to be that all their life they ought to be helped instead of helping some one else. They would keep the minister and church running after them continually. The fact of the matter is, that a man or a woman who makes such unreasonable demands of others, speaking in terms of the world, is scarcely worth running after. The most that can be said of them is that they are a sinking fund without assets for the energies of the church.

There are thousands of sinners who if they had but one message of hope and salvation from some Christian person would be saved and give a life of continual service to Christ. If you had an employe who demanded all your time looking after him, and then got nothing out of him, you would conclude that he was a fizzle and that you were duped.

With many of us we are fairly eaten up with selfishness. There is no outflow from our lives. We become as stagnant and putrid as the Dead Sea. To save contagion we need a good spiritual boiling about once a year. No wonder an annual revival is needed to get us in shape for service in behalf of others.

III. It is the name of a *Single* person. Not the names, but "the name of the Lord Jesus."

Isn't it a rather strange coincidence in the baptismal formula that it is in the *name,* not the names, "of the Father, and of the Son, and of the Holy Ghost?" Now here are three persons, yet only one name. Some might say that this is bad grammar, that it should be in the *names* of the Father, and of the Son, and of the Holy Ghost. But the Holy Ghost Who gave us the Bible knows more about the rules of grammar than any of us, and He says the name, using the singular form of the word. And even the text mentions several names of Christ—Lord and Jesus—and yet the record is: "in the *name.*"

Nothing dare fill the vision or eye of the believer except Christ. If the eye becomes double the whole body becomes filled with darkness. On the Mount of Transfiguration everything faded from the vision but "Jesus only." And the apostles are said to have served the Lord in *"singleness* of heart." Only one love can occupy the heart of the child of God and that love is the love of God in Christ. We are strongly warned not to love the world; for "if any man love the world, the love of the Father is not in him."

You are limited and I am limited in our service to that which can be performed in the name of the Lord Jesus, and that alone. We are not exhorted to do some things in the name of the Lord Jesus, with the privilege of doing other things in some other name, but *"whatsoever* ye do, do *all* in the name of the Lord Jesus." This is one of the verses of Scripture that has kept *us* out of all worldly organizations. It has narrowed membership for us down to the body of Christ alone. We never could get around this verse, much less bridge it over or tunnel through it. It is too high—higher than the heavens. It is too broad—broader than the universe. It is too deep—deeper than the deepest sea. Others may get beyond it, but We cannot.

IV. It is the name of an *Authoritative* person. It is the name of the "Lord."

When Jesus was on earth the people recognized a peculiar something about His teaching, that He "spake as one having *authority."* He is still vested with that authority. Just before ascending on high, when giving the great commission to the disciples, He said, "All *power* (the word really is *authority)* is given unto Me in heaven and in earth. Go ye therefore." And no king or potentate dare challenge His right to send His ambassadors to the uttermost parts of the earth.

When God raised Christ from the dead and set Him at His own right hand, He set Him *"far above all principality,* and *power,* and *might,* and *dominion,* and *every name* that is named, not only in this world but also in that which is to come; and hath *put all things under His feet,* and gave Him to be the *head over all things* to the *church"* (Eph. 1:21, 22). This is God's expression of "the exceeding greatness of His power to usward who believe." When God wished to assure *Israel* of the greatness of His power to help He always referred to Himself as the "Lord

who *brought them up out of the land of Egypt.*" When He wishes to tell the Church of His mighty working power He always points to *His resurrection of Christ from the dead.* In the next age His expression of power will be the regathering of Israel into their own land (Jer. 16:14, 15).

Impetus for the Missionary

No missionary needs to falter in facing the strongest opposition and the fiercest foes with His assurance of resurrection power. This ought to be sufficient to enable any one to lift up the weak hands that hang down, and to strengthen the trembling knees, and to make straight paths for the feeble feet.

A Russian minister once said to Dr. Schauffler, "My master, the Czar of Russia, will never allow Protestantism to set its foot in Turkey." Think of it, the Czar of Russia setting himself against the God of heaven! Dr. Schauffler replied, "My master, the Sovereign of the Universe, will never ask the Czar of Russia where He shall or shall not set His foot or plant His kingdom." And so the missionaries are going, going, going with the Gospel of the grace of God to the uttermost parts of the earth.

The "Gates of Hell" No Barrier

Of course, some will fall in their tracks in cold blood, as in the terrible Boxer riots, but others will joyfully fill up the broken, decimated ranks. But what if they do fall? He says the church is built on Christ the chief corner-stone, and the "gates of hell shall not prevail against it." And remember, that in this word about the "gates of hell" He is not speaking primarily of the opposition directed against the church in this life, but rather the ultimate results of that opposition, the slaying of the members of His Church.

The powers of hell may kill the servant of Christ and bury his body ever so deep, but the gates of hell (hades, the grave, or the sheol of the Old Testament) shall not prevail against him. Remember that He Who now liveth and was dead, and Who is alive forevermore, has the *keys of hell* (hades or the grave) and of *death.*" He can not only unlock the grave, as the One who has the keys of hell or the grave; but as the One who has the keys of death, He can also quicken the dead who are in the grave. And some day, thank God, He will do it.

V. It is the name of a *Saving* person—"the name of the Lord Jesus."

His name was to be called *"Jesus,"* for He was to *"save* His people from their sins." And there is salvation in none other, "for there is none other name under heaven given among men, whereby we must be saved."

Common Mistakes

Salvation is threefold: 1. *Past,* or salvation from the *penalty* of sin. 2. *Present,* or salvation from the *power* of sin. 3. *Future,* or salvation from the *presence* of sin. Not a little confusion has arisen because of a failure to rightly divide the Word on this point. Evangelists will often take those words in Hebrews 7:25—"Wherefore He is able also to save them to the uttermost"—and from those words preach salvation to the sinner. He is not speaking to sinners in that verse. He speaks of a "Wherefore" in that text, hence if the salvation of the sinner was in question He would say, "Wherefore, seeing He *died upon the cross* for him." But it is "Wherefore . . . seeing He ever *liveth to make intercession for them.*" Christ our High Priest intercedes for the believer, not the sinner. And note that it is not a salvation *from* an uttermost state, but a saving *"to* the uttermost." The past has already been settled.

Another blunder along this line is to tell a sinner that if *he* (a sinner) *confesses* his sins, that God is faithful and just to forgive him his sins and cleanse him from all unrighteousness. A sinner is not saved by confessing his sins, but by *believing;* and then after being saved he confesses, yet not his sins, but Christ, and does it because he *is* saved, and not in order to become saved. It is the sinning *believer* who is restored to fellowship through the confession of his sins. But whether it is salvation past, or salvation present, or salvation future, it is all in Jesus.

VI. It is the name of an *Eternal* person. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment, and as a vesture Thou

shalt fold them up, and they shall be changed; but *Thou art the same,* and *Thy years shall not fail."* He is "the same yesterday, and today, and forever."

But some one will ask, "How long is the obligation of this motive likely to continue? And what will be the sign or signs that will accompany or indicate its termination?" Beloved, these are strange and foolish questions. If the motive that is to govern your Christian conduct is the name of the Lord Jesus, and if that name is eternal (and it is), then *the motive is eternal.* Hence the time will never come when the obligation of that motive will be lifted. The names of the wicked shall rot, and the columns of marble erected to perpetuate the names of the illustrious men of earth will crumble into the dust, but there never will be a time when the name of Christ will not be.

"Behold, I Come Quickly"

Children of God, if you intend doing anything, whether it be in *"word"* or in *"deed,"* do it quickly. "Yet a little while and He that shall come will come and will not tarry." And if you do anything, "do all in the name of the Lord Jesus." Anything done aside or independent of His name will be hay, wood and stubble, and when the fire that is to try every man's work of what sort it is touches it, it will go up in smoke, and all that will be left of it will be a little heap of ashes. But blessed be His name, "God is not unrighteous to forget your work and labor of love, which ye have showed toward *His name,* in that ye have ministered to the saints, and do minister." And furthermore, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end."

The true motive for Christian service is then Jesus Christ, and Him only. It matters not whether the service be personal work at home or on the foreign mission field, or whether it be an offering of prayer for those who serve; nor yet a gift to support the Gospel preaching,—it will only have value as it serves Him, Jesus Christ our Lord.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

TWO ENEMIES OF THE BIBLE

The Bible has two enemies. The first is Rome, that great ritualistic system. At Bologna on October 20, 1553, three Romish bishops gave the following written answer to Pope Julius III, when desired to furnish him with their counsel as to the best means of strengthening their Church:—"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the gospel (especially in the mother tongue) be read in all the countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay. To sum up all, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and in fact if anyone examines it diligently, and then contrasts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often even contrary to it; which if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages must be put away, but with considerable caution lest so doing should raise up greater uproars and tumults."

Such is Rome's attitude still. If there is ever raised in the Romish denomination the cry "Back to the Bible"—the end of Rome would be the result. No wonder the church of Rome adherents are not usually Bible readers.

The other enemy is more despicable, more subtle and more dangerous. It is Modernism, the offspring of the destructive criticism of the Bible. Modernism has betrayed the written Word with the kiss of Judas. They have stripped the Word of God of its authority and reduced it to the level of the sacred literature of other nations. But the Word of God lives and abides forever. The day is coming when these two enemies of the Bible will suffer their everlasting defeat.

—Our Hope.

RATIONS FOR THE RATIONALIST TO RATIONALIZE

By Col. E. N. Sanctuary

The Nineteenth Dynasty of Egypt began with the accession to the throne of Ramses I. Second in line from him came Menephthat the fourteenth and eldest son of Ramses II who on his accession to the throne took the name of Hotep-hi-ma, "He who trusts in Truth." Ramses II is identified as the "king who knew not Joseph."

Moses, brought up in the court of his predecessor, but for many years self exiled from Egypt, appeared before Menephthat and requested permission to conduct his people out into the desert, which bounded Egypt on the East, the distance of a three-day journey, in order that they might hold a feast and offer sacrifice to their God, Jehovah. Menephthat, not unnaturally, refused, fearing to lose the services of more than half a million bondmen who, if they once quitted the country and found themselves free, would not likely return.

Crossing the Red Sea

After Egypt had been visited with a series of plagues, culminating in the death of the first born, the required permission was granted and Moses led his people out into the desert. The King had scarcely granted his request when he repented of his weakness and gathering together a force consisting of six hundred chariots, Ex. 14, 7 (this number is also mentioned by Josephus, who states in addition thereto 50,000 horse and 200,000 foot soldiers), drove the children of Israel into a narrow place by the sea beside Pihahiroth, before Baal-Zephon

Scriptural, and other authorities, state that the children of Israel left Egypt in the Macedonian month Xanthicus which is the Hebrew month Nisan or our April. This is an important item to remember, as it has a bearing on the water supply in the Siniatic Peninsula which nearly ends with the coming of Spring.

The Hebrews took their journey by Latopolis, a place then deserted but where afterwards Babylon was built when Cambyses conquered Egypt. This was a town in Lower Egypt, on the right bank of the Nile, at the commencement of the old canal connecting the Nile with the Red Sea. This town is now called Babul.

How Israel Was Fed

The purpose of this article is not to deal with the miraculous crossing of the Red Sea, but with the manner in which Israel was fed after crossing the sea. For a detailed description of the country lying to the East of the Red Sea the reader is referred to the report of the Egyptian Survey Department, 1907. Briefly it shows that this country is a level, gravelly expanse of wind swept desert, with no shelter from the weather which, in Summer, is uncomfortably hot, while in Winter the winds sweep across it with relentless force. It is a waste of rippled sand mingled with boulders. Except for a few stunted seyal trees scattered over its surface, it is a very barren place and offers little food for any animals except after the Winter rains. Water is good during the Winter, or rainy, season.

In "Travels in the East" Dr. Olin, after passing over the route taken by the children of Israel, says: "I am filled with wonder that so many travelers should task their ingenuity to get clear of the miracles which, according to the narrative of Moses, were wrought to facilitate the journey of that vast unwieldy host, when it is demonstrable that they could not have subsisted three days in this desert with natural resources. There is no corn land or pasturage, no good roots, hardly any birds or insects, and the scanty supply of water is loathsome to the taste. In "The Desert of the Exodus" Dr. E. H. Palmer, M.A., Professor of Arabic, St. John's College, Cambridge, who walked over this country for eleven months, says of the Biblical record:—"The Book to which I pin my faith contains an intelligent account of facts."

The number of the children of Israel who entered this wilderness is not recorded, but the number of those capable of bearing arms, above the age of twenty, is given with accuracy in the first chapter of Numbers. This total is mentioned in verse 46 as 603,550 exclusive of the Levites, the males of which tribe were 22,000, Num. 3, 39, who were over twenty.

What a Miracle!

Fourteen months after leaving Egypt, Num. 10, 11, the children of Israel took their journeys out of the wilderness of Sinai, v. 12. The land through which they journeyed is described in Deut. 1, 19 and 8, 15 as the "great and terrible wilderness." The report of the Egyptian Survey Department above referred to says that it is a "desert in the fullest sense of the word, but a desert of rock, gravel and boulders, forming a scene of wild desolation.

It is conceded that the population of a country is based upon the area of its arable land. See L'Egypt d'aujourd'hui, by le Comte Cressaty, published by Marcel Riviere et Cie, Paris, 1912, which gives the population of Egypt, exclusive of Sinai, as 11,-287,359 or a density of population of 336 per square kilometer. The Sinaitic Peninsula has an area about equal to that of West Virginia. Its density of population is only one person for each eight square kilometers or 2,688 times less than that of Egypt.

Here then, at the threshold of a new and true revelation of a God given religion, Israel was given an opportunity to qualify in a service that would be acceptable to their Provider. Here God thrust His chosen people with supplies that could not have lasted for more than thirty days.

Manna Described

We are not unmindful of the fact that the critic of today has spoken of the present day manna. There is a sweet, semi fluid, substance called manna which exudes in drops from the tarfa tree and is collected by the Arabs and sold to pilgrims. Another kind is found on oak and called oak honey. The manna of commerce is a sickly smelling, sweet laxative exudition from the flowering ash. None, or all, of these mannas could be the manna of the Exodus for all combined could not in one year produce enough rations to supply Israel for one day. Israel's objective, after crossing, was Sinai, the present Jebul Mesa.

At the second halting place, Kibroth Hattaavah (lusting for flesh) they were given a miraculous supply of quails, from which many died. Doubtless the trouble started with the "riffraff," Num. 11, 4, that followed them from Egypt. Near this site today is a Wady Tahmeh, from a plant of that name which means a mixed multitude, or "riff raff."

The successive stages of their journey are briefly stated in Num. 11, 35 and 12, 16. From Kadesh, in the wilderness of Paran, the spies went out, Num. 13, 3; also vss. 17:21, 22-23. Numbers 33 gives twenty-two stations, although from Deut. 1:2 it was but eleven days' journey. Israel traveled by a devious route, and the events of thirty eight years are crowded into a few verses. Little is said of what occurred between the defeat at Hormah and the reassembling at *Kadesh* for the final advance upon Canaan, but from Deut. 2:1, after their sin, they started back to the desert where they were confined by their enemies to the wilderness of Zion, which is Kadesh,—their southern border, Num. 34:3-5, after they entered Palestine.

From the time that Israel exhausted the food which they had brought from Egypt until they entered the Promised Land their principal food was manna. Josephus says that the Hebrews called this manna, for the particle "man" in their language asks the question "what is this," Ex. 16:15, R. V.

Geo. Ebers in 'Durch Gosen zum Sinai," page 236, says the name comes from the Egyptian "mennu," meaning food. A description of it is given in Num. 11:7-9. The ration for each man is given in Ex. 16:22, as one omer per day or about seven pints. Assuming that the Levites had an adult number of twelve thousand, we would have a total of about 615,000 adult men by adding the number capable of bearing military service. Under the old rule that "a pint's a pound the world around" we would have the total rations for one day of about 2,100 tons.

The Rationalist Challenged

In view of the fact that the scientific survey heretofore referred to shows the physical condition of the Sinaitic Peninsula as supporting today but seven thousand people, will the rationalist present concrete evidence as to how Israel was sustained while wandering through the wilderness for nearly forty years? Which statement taxes the credulity of the reader more, that which is given by the rationalist or the acceptance of the record of Holy Writ?

CHRIST'S DIVINITY REBORN IN THE BELIEVER

Luke 1:35—That Holy Thing which is born of thee shall be called the Son of God.

Eph. 4:24—And that ye put on the new man which after God is created in righteousness and true holiness.

Heb. 12:10— . . . that we might be partakers of His Holiness.

1 John 3:2.—Beloved, now are we the Sons of God . . . we shall be like Him . . .

Gal. 3:29—For ye are all the children of God by faith in Christ Jesus.

II Peter 1:4— . . . that by these ye might be partakers of the divine nature . . .

Christ says in John 14:1, "Ye believe in God, believe also in me." To what end shall we believe? Merely that He was a good man, a great teacher, a leader ahead of his times. Or shall we go one step beyond all the human side and believe Him to be the Son of God. The devils have done that much. (James 2:19).

Taken abstractly, neither belief—that He was human or that He was divine—profits us anything at all in accord with the purpose that brought Him to this earth. Thousands believe that much who may never see the glory of God nor be partakers of the heavenly things God has provided in this same Jesus for those who profitably believe.

There is a measure of belief which dares so much as to appropriate Him by faith to the end that we may be partakers of that divinity which He was. Such appropriations must be preceded by knowledge and confession that in our human flesh is no good thing, but only evil, and that we are but worthy of death.

When the angel brought Mary the annunciation he said: "That Holy Thing which is born of thee shall be called (a) the Son of God." This divine Being born of Mary is acknowledged by the disciples after Christ stilled the tempest, and by Peter in response to the question "whom say ye that I am?" and by a great company through the ages.

There is no intention to teach that we are Christ, but that we are through the new birth the same "Holy Thing" in our spiritual natures,—that is, we have put on the New Man (Eph. 4:24) and are partakers of His Holiness (Heb. 12:10), so that we truly become like our Lord, sons of God (John 3:2).

It is not sacrilege to speak again to each believer the words which the angel spoke to Mary: "That Holy Thing which is born in (b) thee shall be called the Son of God." That is what Paul assures us in Gal. 3:29. "For ye are all the children of God by faith in Christ Jesus."

We are not the First Born, but because of the price paid by the First Born and because we have become through the price He paid Sons of God therefore we are spiritually "that Holy Thing." Of Christ it was announced, "that Holy Thing;" Of us it is likewise announced in the Scripture "That Holy Thing," inasmuch as Peter says (II Peter 1:4). "That by these (promises of all things that pertain unto life and godliness) ye might be partakers of *the divine nature.*"

If it is thus written in the Scripture and the Holy Spirit reveals it unto us, let us then boldly say, yet with awe and reverence and in fear and trembling, the divinity of Christ (that Holy Thing) is in us in our new birth by faith in Christ Jesus.

But "lest any one should boast," it is not by our own merit or worthiness we arrive at this condition and state of sonship and possess or partake of the divine nature. These things are, like Christ Himself, the gift of God, ours in spite of our unworthiness and with no merit or right of our own to offer in return.

Finally, if there is in us that Holy Thing, born of God and born for eternity, that which is or ought to be of most concern to us is the question of daily living. It is only logical and our bounden duty to invest a part of each day in reading the Word of God, in prayer and in offering this Holy Thing to others through faith in Jesus Christ that the Holy Thing born in us may grow as all new life is intended to do.

Notes:—(a) "called" (not so called unless surely so; therefore we might read not: "called" but *"is."* See John 1:34—"This is the Son of God" and Matt. 14:33—"Thou *art* the Son of God."

(b) The word "in" has been substituted for "of" for the new life still indwells us while we remain on earth, finally becoming our life with God in Heaven when we worship around the throne.

EDITORIAL

How Goes The Battle In Europe?

By Norman J. Smith

EACH Missionary on duty day after day, doing such trivial things as passing out a little tract, a word of cheer, a testimony for the Lord, a Gospel, a Bible. And every evening and every morning offering the sweet incense of Prayer. Praying through the day if need require.

Not a really *big thing* to be found in all the European Harvest Field, nothing but *little deeds* and *little prayers*. There is nothing one can sound the trumpets over, nothing to be proud about. The missionaries are widely separated; there is no mass attack against the enemy which would bring sensational head lines on the first page of the daily paper.

When the disciples of John the Baptist came to Jesus with John's question, "Art Thou He that should come, or look we for another?" Jesus' answer was a testimony of works. "And in the same hour He cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind He gave sight."—Luke 7.21.

Then Jesus answering said unto them, Go your way, and tell John what things ye have *seen* and *heard* . . . v. 22.

The proof that this was the Christ was in works, not in words. And it was enough. John's disciples returned with all the confirmation they required. John received the message Christ sent and it was sufficient. The testimony could not be doubted; no one but the Son of God could "work the works" of God.

So if one asks today:—"Is this work of God?" our only reply must be the daily ministry of each faithful missionary, the quiet personal touch here and there over the fields. Where the "infirmities," the "plagues" and the "evil spirits" are, there will the workers be found. There is no "noise of battle," no "marching host," but a pressing steadily onward by each dear servant of the Lord.

The Gospel is being preached, the Word of God is being distributed, and best of all, souls are being won for the Master.

As John the Baptist and every Disciple and follower of Jesus had a share in His labor, so these modern disciples have their portion of work for the Lord, and some day He will come, and His reward shall be in His hand.

So goes the Battle of the Lord in Europe. And you, dear reader friend, have your share, by gifts of sustaining prayer as you read the Missionary news in *The European Harvest Field,* and your share as over and over again you send that other gift out of the good substance with which the Lord has blessed you.

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A recent Bible conference advertised Rev. A. C. Gaebelein, D.D., as the foremost living expositor of the Scriptures. He has just held a four-day conference in Boston, and is now on the Pacific coast for four one-week conferences. Every month *The European Harvest Field* will publish an article by Dr. Gaebelein.

Drifting With The Tide

By Romaine F. Bateman

EVERY few days I get a shock. It comes as I speak with men about their souls. You can never tell the story of a man by his outward appearance. But how sad are hundreds of hearts as they go about their daily tasks. Many once knew the joy and peace of God's Salvation, and now they are cast down and even despairing of life. They do not seem to know that Jesus will receive them if they will arise and confess their sins, and come back home. Oh how the Lord and His holy Angels would rejoice over them.

I had been preaching the Gospel in the park at the noon hour. I asked for those who would accept Christ as their Saviour to raise their hand and ask for prayer. Many did so. Among this number was a fine looking, middle-aged man. After the close of the meeting, I joined him and asked him to come and sit with me in the car alone. He seemed glad to come. I started to tell him about Jesus, as I would a child, and he stopped me by saying that he was an ordained minister and a graduate of a leading university and seminary. I asked him why he had raised his hand in the meeting, and he told me that he had lost his touch with God and that he was now an insurance man. He told me how he had just neglected Bible and prayer, and then his life seemed to be cut off from spiritual things. He had lived so long in this way, that it proved a very difficult case to deal with, but I believe that he settled matters with God.

When one gives up Bible reading and prayer he is going to lose his peace of heart, and his life will add sorrow upon sorrow. It seems strange that Satan should be able to lead us away from the place of peace and rest in Christ. Why should we listen to the lies of the Deceiver? What is there that Satan has that is better than the blessing that rests upon the Christian? Yet Satan leads us off through the little things, step by step, until suddenly we realize that our hearts are dark and souls are weary. Oh that when this is realized we would immediately seek His Face again. Don't delay these matters for a minute. Seek ye the Lord while He may be found. How He waits and holds forth His hands to the fallen child. He loves so tenderly and He understands the heart aches.

Then we may be drifting along in ease and making the standard of our life our own likes and wishes. Do you call Jesus, Lord? Is He really your Lord? Do you live for Him alone, and seek always to do His commandments? Arouse yourself, for the coming of the Lord is drawing nigh. Let us not sleep as do others, but let us watch, pray and read the Word of God, and seek to lead others to Christ. Do not be among those who shall hear Christ say, "Ye call me Lord, Lord, and do not the things which I say."

Get out of the current of indifference and laziness. Such is the state of affairs in the professing church of the last days, but the Lord is going to spue the faithless from His Mouth. Search your heart continually and walk with God for He will soon come to take you to be with Himself. Let others fail Him if they will, but shall we get closer to Him and find our only joy in sitting at His Feet?

"Vernost," (Faithfulness)

FOR two years, the magazine *Vernost* (Faithfulness), published by our missionary in Helsingfors, Finland, Mr. A. Dobrinin, has been in existence. During the first year Brother Dobrinin printed it on a mimeograph. This was necessary because of lack of funds. During the second year he had

it done by a printer. The size of the paper was determined by the funds in hand. Its mission is particularly to preach the Gospel to Russians in every country, and surely the blessing of the Lord is upon it.

The first issue of *Vernost* was in three hundred copies, and now it has a circulation of 1,700 monthly. During October and November, 2,500 copies monthly were issued. It goes into 26 countries. We re-print the following from the third Anniversary Number of *Vernost*—

> "God does not give us for the time being plenty of means. Most Christian literature is generally not paid for by readers; this is especially as regards Russian literature now. It is evident that *Vernost* cannot exist without subsidy. But it is wonderful! We *have* nevertheless received help even from Russians themselves.
>
> "The help of these poor Russians is touching. Help has come in Turkish peastres. A brother from Poland contrived to send us a silver coin in an envelope, and it reached us! Some brethren pay *Vernost* in books or in stamps. Believing fishermen of Estonia, having no money, present us a bucket of splendid northern pilchard just taken from the sea. There is also one brother who has nothing to give, but in his desire to possess *Vernost* he says: "Here is my photo!" And then again a sister sends us the money put aside for her boots. She prefers to have the paper. One brother worker on receiving *Vernost* at once went to the Banks and asked for one dollar, spending for this about two days because it was his first bank visit;—it was in Rumania. We ask some poor people not to send us any money and they are sending us their last mites.
>
> "And how many poor who cannot give even one cent! Their letters are received without stamps,—no money to pay. There are some people who tell us that they are obliged to borrow or to ask flour. One brother writes that he is going in rags; in order to visit the meetings he uses during three years one better shirt and one pair of trousers, and on his feet 'the bast replaces the leather.' An educated believer from the town writes us that every piece of bread is counted. The consumptive brother says that he is fainting away in poverty. And so on and so on.
>
> "All of them write to us almost identically: 'Continue to comfort us with *Vernost*, but if it were difficult to you then there is nothing to do, although it is hard for us'
>
> "To all brethren and sisters in poverty we tell: 'As long as *Vernost* exists trouble yourselves not for one moment as to the payment.' "

One cannot withhold the Gospel because there is no pay forthcoming. *Vernost* must be supported by American friends. Pray God to give you a spiritual hunger such as these poor Russians know, but pray it may not come in exile and starvation, with rags and leaky roofs and cold rooms.

A Summer Bible Conference In Europe

IN 1924 I felt a call to visit the mission fields of Europe. The simple mention of the call to friends in America brought the necessary funds which made the journey possible. Ever since that time I have had a clearer vision of the Harvest Fields of Europe, and perhaps a more ready tongue and pen to tell of the needs and opportunities there.

Now I have a new desire in my heart which I want to pass on,—not for another journey to Europe, but a hope that our dear missionaries may be allowed to gather in some quiet spot this summer for one week of Prayer, Testimony and Special Scripture Messages.

The field is all ready; I have even written to several workers, and it can all be worked out with ease. Only one thing is needed,—the same help which sent me to Europe in 1925. Probably not one missionary can afford such a journey, short as it is. But if this Summer Bible Conference for our Missionaires is of the Lord, it will not be long before gifts will come to our treasury to make it possible. Meanwhile you can join with us in prayer.

A BULGARIAN TESTIFIES

New York, March 7.

My dear Brother in Jesus!

Your beautiful magazine is on my desk: somebody somehow has given my address to you, and taking the pleasure to thank him, I thank you also very much for sending it to me. *The European Harvest Field* as far as I know is the only paper of its type serving to realize the good will of God among these two great countries—America and Europe! And I don't know of any church organization, either, which takes so blessed a care of South Eastern Europe (the Balkans) and especially of suffering Russia.

I am a Bulgarian and came in this new Canaan two years ago to prepare for the ministry. By the way, I know very well your co-worker, Mr. P. L. Mishkoff. I am taking the advantage to say a few words about him, whom I have known for several years as a marvelous preacher, faithful brother and wonderful evangelist. We, the Bulgarian Protestants, are proud of him! My fiancée, who is with me studying the Bible, knows the other Bulgarian worker, Miss Pavlina Dimkova, as a very good Christian, too.

I cannot explain in these few lines what it means for the poor Bulgarian people to obtain the care and sympathy of American brothers and sisters in the name of our Lord and Saviour! Through such organizations and missions as yours, Bulgaria admires the great and beautiful America.

I read the magazine *The European Harvest Field* and it opens my heart for prayer and thanks to God, that He is still doing wonders on the earth!

In spite of my lack of money being a student, I enclose the subscription for a year. Send me the copies!

And after my careful reading of it, I'll give it to the library of the Biblical Seminary in New York City, (Dr. White's School), where I am studying now.

Thank you very, very much again!

Please pray for Bulgaria to become a country of God and God through her to bring out into His Light and Peace all the Balkan States! Amen.

I remain, Yours in Jesus Christ,

Rev. M. J. Markoff, B.A., B.D.

SOME FINE COMMENTS

Printed with grateful acknowledgment to the friends who have written.

"Greatly pleased with your magazine's new dress. It is surely most attractive and much more convenient. You are doing a great work."—W. H. Jordan, Omaha Bible Institute, Omaha, Neb.

"I congratulate you on the new dress of your *"European Harvest Field."* It is very attractive both in appearance and contents. I hope to call attention to this in the *Review* and want to express my very best wishes for the success of the publication and of the work that it presents."

—Mr. Delavan L. Pierson, Editor of *The Missionary Review of the World,* 156 Fifth Ave., N. Y.

"I want to congratulate you on the beauty and neatness of the new magazine. It is splendid."—Arthur B. Fowler, Indiana, Pa.

"The new number is fine and well worth receiving. May God prosper the work and bring many souls into the fold."

—Mrs. R. Garner, Detroit, Mich.

"The March number is beautiful and contains rich food for the soul. Thank you and God's blessing upon you and all of your interests. One who is looking for His coming."—Mrs. J. H. Lewis, Bogard, Mo.

"PAINFULLY INTERESTING TRACT"

Battle Creek, Mich.

Dear Brother:

I have just been reading your painfully interesting little Fellowship Tract No. 5, and want to send a little contribution which you may divide between the Jews and the Gentiles. I am always interested in the magazine and the names of some of the leading workers,—Moses Gitlin, Paul Mishkoff, A. Dobrinin, Charles Lukesh and wife and others whose names I repeat in my prayers—are *real* people to me.

In a letter received yesterday was this question: Has it occurred to you that the present intense hunger for the Word may be, in some way, associated with the Angel flying in the midst of heaven having everlasting Gospel to preach? (Rev. 14:6).

PRINCIPLES IN THE PRAYER LIFE

By Margaret Griffith

As we pray let us keep in mind this month four principles of prayer which Charles Usher speaks of in his book, "The Prayer Life."

The *basis* of prayer is union with Christ. John 14:12, 13.—John 15:7. There can be no communion without this union. This union takes place at the cross. Rom. 6:17; Gal. 2:20.

The *objective* of prayer is the glory of God. John 14:13.

The *governing principle* in prayer is on our part, asking; on God's part, doing. James 4:2—John 14:13.

The *condition* of answered prayer is abiding. John 15:7.

Pray that full union and fellowship with Christ may be continuously maintained by all workers and helpers by prayer or gift at home and abroad. Without this all gifts and all activity will be in vain.

SPEAKING FROM EXPERIENCE

London, England.

Please accept my hearty thanks for the "European Harvest Field." The magazine is very interesting to me, as, by the grace of God, I spent nearly thirty years in Russia and Poland, preaching the Gospel of God's grace to my Jewish brethren.

For the last fifteen years we lived in Otwock, a few stations further up the line from Radost. I am so glad to hear that dear Brother Gitlin is back again in Radost and has taken up again his beloved work. I was also glad to meet the dear sisters, the Misses Rhode, Mott and Schaeuble, when passing London on their way to Poland.

Poland needs the Gospel. Never before were there such open doors for the Gospel of Christ amongst the Jews of Poland as since Poland has become independent. May the Lord awaken His children to see their responsibility and obligation to send out more living witnesses to preach the Gospel to the millions of Jews there.

I shall be very grateful if you will kindly send us *The European Harvest Field,* every month, as it helps us to pray for one another.

H. Levinsky.

HERE IS FAITH, RICH FAITH

Have read and re-read the article ("Europe as a Mission Field") which appears in January Number of "Our Hope," with increasing interest. It appeals to me. May our zeal be increased and we be given added wisdom by the Great Lord of the harvest who has said "if any man of you lack wisdom let him ask of me who giveth to all men liberally and upbraideth not."

What fools we mortals are! And with such a storehouse, and such invitation to draw. God forgive us! And give us added faith in these closing days.

I have been just waiting for guidance as to the use of a small amount and herewith enclose the same. And my prayer goes up to the throne on behalf of the work and the workers.

Does the last clause of the article mean that the individual workers go forth as sent and dependent on Him who alone can know and meet each and every need in His own time and way? Blessed be God! He is able. There will be testings on that line, but only so will there be growth. May the God of all grace sustain, is my prayer. *The European Harvest Field,* please send us also.

MAN'S ONLY TRUE PICTURE

The Bible is the only Book in the world which truthfully and uncompromisingly tells man what he is by nature. There is nothing in the Bible from Genesis to Revelation which flatters man. It shows man what he is and gives him a self knowledge, which can only come from the omniscient Creator Himself. It is true, it humbles man into the dust by showing him his nakedness, one of the reasons why the natural man hates the Bible and why the proud moralist, with his self-righteousness, despises it.—*Our Hope.*

* * *

Believer, wouldst thou abide in Jesus? Be very careful to keep His commandments. Keep them in the love of thine heart. Be not content to have them in the Bible for reference, but have them transferred by careful study, by meditation and by prayer, by a loving acceptance, by the Spirit's teaching, to the tables of the heart.—Andrew Murray.

AT THE RADOST BIBLE SCHOOL

By Moses H. Gitlin

Radost, Poland.

The least I can do these busy days is to send copies of the most necessary replies I have to make to incoming mail.

This will supply you with the most important information regarding the Lord's doing among us.

Monday, March 4, we stopped the enrollment of students for this year. Will give you complete list a little later.

We hope to institute a correspondence course in connection with our exegetical studies of the Scriptures. More about this later.

Radost Bible Courses,
Radost, Poland, Feb. 20.

You may have sad reports in your newspapers about the fierce colds and snow storms we have had here all thru February thus far. This has hindered greatly in our correspondence with the village brethren, for at best mail is delivered to them only once a week. Now with the change in weather we are beginning to receive bulkier correspondence every day. It is my need to attend to that which makes it next to impossible to commence the class work. I must not omit telling you, of course, that it was only on February 1, that we were led finally to reopen the Courses, and on Feb. 4th I sent out the first mail. I have no office help, and all the work I have to do by myself. We have to print our circular letter, questionaire, etc., in order to save the printer's bill.

This year we are carrying thru three reforms at our course. 1. The Bible only will be studied. 2. Brethren (men) only will be students. 3. A distinct (though not separate for the time being) Jewish inquirers' course is being established in charge of our young Hebrew Christian brother Moses L. Shiff, one of our converts and Radost Bible School students. This will take away the offence some Christians took of having unbaptized Jews at our Bible school. (Although these were not recognized even formerly as full-fledged students, but only as inquirers).

These three reforms are met with great approval on the part of our former students and some Christian friends. I do hope the council will see eye to eye with me the wisdom of the step. Whatever the mind of the council is we should like to have it.

It will be of interest to you to know that Pastor Joel Landsman, of the Episcopalian Mission to the Jews in Warsaw, and Pastor Leon Rosenberg, of the Lutheran Mission to Jews in Lodz, have promised to cooperate with us in sending us worthy students out of their inquirers or converts.

At the opening yesterday—so far as students are concerned—there was one Hebrew Christian, one Gentile Christian and one Jewish inquirer. A humble beginning of the three phases of work here at school we expect to do. It was all providential, and to me it is symbolic, prophetic. I was greatly encouraged by it.

It was also providential that we should have with us Brother Fred Stettler at the opening.

Miss Mott, as you know by this time, not having had means to secure a room in Warsaw stayed with us here till the eve of the school opening when the Lord remarkably opened up for her a Hebrew Christian home where she can stay,—among humble, very humble circumstances though.

On Monday, Feb. 18th while buying two extra Bibles for my work I met a Greek Orthodox priest inquiring as to the price of Russian and Estonian New Testaments. I noticed his interest or rather curiosity about me being a Jew and buying a Hebrew New Testament. I took the liberty to tell him that there are numbers of Jews now who do so, and I am one of them. He asked me then whether I ever read the New Testament, to which of course I replied affirmatively. He told me then that he heard of a group of Hebrew Christians at Radost, and was surprised to learn to know that I am the humble worker there.

Then he told me that he received "The Jewish Christian" and he had to be surprised that this magazine is edited by us, I mean one of our workers. He told me then of a lecture he attended at which Professor Marcinkowsky spoke on "Christ and the Jews." Here I dared not to say that it was our Radost group that arranged that public lecture.

We had a pleasant conversation. I proposed then to pay for his three Russian and one Estonian New Testament, which first reluctantly but then gladly he consented to. It turned out that he is a professor in the Greek Orthodox Divinity School of the Warsaw University, and that these New Testaments are for some of his students. He promised me very solemnly that he will tell his students that a converted Jew has made them that present. When the priest left, the clerk of that Bible depot reminded me that some years ago I made a present of a Polish Bible to a Roman Catholic priest.

Such, as you see, are the opportunities here for work among Gentiles as well as among Jews. While I am on this subject I am reminded that since we came back we had a sort of a Roman Catholic priest or rather half of a priest coming twice to our

headquarters at Radost, but this one was after the loaves and fishes.

Some Saturdays ago while returning late in the evening home I sat over against a Jew in the train compartment. He commenced to smoke, on which I called his attention that it is a non-smoking car, but if it is absolutely necessary for his health I will not hinder him. He understood the sarcasm, and told me of his search for a mystical means to be delivered from this lust. I availed myself of the opportunity and witnessed to him about the blood of Jesus which cleanses from every sin. He was dumbfounded. Poetry aside, I can truly say that he listened with breathless adoration as I told him what the Gospel did for me.

Another Saturday evening while in train I read my English New Testament. A Jew awakened by curiosity began to peep in. I accomodated the book for his sight until he actually asked what it is. I gave him our magazine, "The Jewish Christian." The entire compartment got interested and I witnessed to them all. Praise God for such opportunities. Pray on and help on in this blessed work.

SPECIAL SCHOOL ANNOUNCEMENT

Radosc, February 22, 1929.

Dear Hebrew Christian Brother:

This is to inform you that we were led of the Lord, and much encouraged by certain Jewish and Ukrainian believers, to establish a distinct Inquirer's Course for Jews in connection with our Radost Bible Courses.

From hence the Radost Bible Courses will be open exclusively for regenerated and baptized young Christian workers of the Evangelical denominations of Poland, of all nationalities.

The courses for Jewish inquirers will be in charge of Brother Moses L. Shiff, under my personal oversight.

As long as necessity compels us the work of the Inquirer's courses will be carried on (housed) at the home of our Radost Bible Courses. The morning and evening devotions as well as the study of the Polish and English languages will also temporarily be carried on unitedly. However, the other class work will be distinct and separate for both institutes.

At both of our institutes the Word of God will be the exclusive subject of study. For our Jewish inquirers there is the extra allotment of the study of Messianic prophecies.

At both of our institutes men only will be accepted. We will seek to make special arrangements in the case of earnest truth-seeking Jewesses.

Our work is undenominational and unselfish. We seek to serve God and be of all possible help to the various groupings of Christians and the different Christian agencies at work among Jews. In this we follow the policy of our missionary organization, with which we labor, *The American European Fellowship.*

We are ready to accept a few worthy Jewish young men for whom we will provide gratis, in the measure of God's help, simple board, lodgings, and laundry, as well as free tuition. We do not undertake to supply our inquirers with pocket money. Only in cases of real need we may help some, if the Lord gives us the means.

Should you have some one whom you can and care to recommend to us we will gladly correspond with that soul on this matter.

Yours in the service of our Messiah,
Moses H. Gitlin.

AMONG THE EX-CATHOLIC CLERGY

Warszawa, Poland, Feb. 28.

A few days ago I received 221 zlotys, which is equivalent to $25.00. Brother Stettler writes me that it is from you. Acknowledging receipt of this sum, I send you my hearty thanks and accept it as a token of your estimable fellowship.

Yesterday I received your magazine, which is a real joy for me and I send you many thanks for it.

I believe the Lord will lead me in His wide work as never before. At present I am confined mostly to work by written word. I send Testaments and pamphlets to different places in Poland. I send pamphlets to your country also, trying to do the work of evangelization with priests of the Polish National Catholic Church there. I am preparing special literature for believers here in Poland, teaching deeper truths of Christian life.

In the summer time, if the Lord will permit, I would like to do much visiting. I have many addresses of priests, to whom I send Gospel pamphlets. To visit them and have personal conversation with them surely would be great joy and blessing. I want to believe that the Lord will provide means for that. Those priests are free from the influence of Rome, so they are much more approachable than the Roman Catholic clergy.

I gladly take part in prayers with you, and beg you kindly to remember me in your prayers. Poland needs much prayer. An especially hard part of Poland to be led to Christ is Central Poland, with Warsaw. I have a map of Poland, on which are marked different Evangelical Congregations, which existed in the 16th, 17th, and 18th Centuries, but were destroyed by the Church of Rome. In the Southern part with the city Krakow, in the province of Poznan, Wolyn and Wilno, are many churches, but in the Central part only very few. There I may serve.

A. Przeorsky.

NEW JEWISH SPIRITUAL LITERATURE

By Alter Kalma Frydman
Translated from Polish by Moses H. Gitlin

Missionhouse, Radosc, Poland.
January 29.

With joy have I received and read your kind letter. Now I should like to write you somewhat concerning my work here in Radost.

First of all, I petitioned the District Governor for permission to publish an evangelistic monthly *in Yiddish,* named "The Jewish Christian," (Der Jidn Krist). Having received permission, I prepared the manuscripts and gave them to the printer. Seeing that in our country we have special exemption rates of postal charges for magazines and tracts printed inland, the postage amounts to $.001 at the time when ordinary printed matter costs six times as much. However, the availing one self of those special rates is connected with certain formalities, which I sought to complete. Now our magazine is making full use of the special rates.

You wished to know the reasons for publishing in Poland an evangelistic monthly for Jews, so here they are;

The magazines we received from abroad, particularly from America and England, are from a linguistic standpoint but little useful for Jews in Slavic countries, seeing that they contain only about 10 per cent of English words printed in Yiddish.

In America and England the Jewish press uses still the old orthography and archaic Jewish-German jargon, at a time when here in literature, and especially in the press, is accepted the modern Jewish orthography which was established in 1921-1924 thru the Jewish Scientific Institute of Poland.

The Jews residing in this country, particularly those living in places where Jewish missions are existing, are prejudiced through their spiritual leaders, their rabbis, that the English-speaking Christians are anxious to catch the Jewish souls and turn them over into the disposal of Jesus, and therefore they fear to take into their hands a magazine or a brochure with an English inscription. I have in mind even the enlightened Jews.

The costs of printing are here much cheaper than abroad. The 2000 copies of our magazine of eight pages on smooth paper together with the sewing together of the sheets costs us only $14.32, plus some special expenses of $2.97, plus postage inland of 1600 $1.63, plus postage abroad (outside of Russia), $4.51, plus postage to Russia (to Russia we have to send our magazine in sealed letters, seeing that we could not send spiritual literature in any other way) $1.13, which altogether costs us $24.56.

Knowing the sentiments of the local Jews. we can endeavor to furnish them with such spiritual food as is most suited to their needs, having as our fellow-workers Jewish brethren of the different classes of our nation.

Enclosed you will find an accurate statistical account of the edition of the first number of our "Jidn Krist."

I should also like to present to you some of my prospects for the future, D. V. and commit them to your prayers, and to the prayers of the other friends of the work.

I intend, by the help of God, beginning the first of March of this year to commence publishing every quarter of the year one tract of 16 pages amounting to 2000 copies, the cost of which together with postage inland and abroad will amount to $33.83.

Inasmuch as the Esperanto movement is quite developing in the European countries, various Catholic sects and even "Comoto" of Kameoka, Kiotofu, Japan; also the Russelites, Theosophists, Bahaites and many others are availing themselves of that movement to issue in their language propaganda magazines and tracts, which they broadcast over the entire civilized world. Some 40% of the people of that movement are Jews, who thru that artificial language want to "correct" that the Lord has visited humanity for their sins, (Gen. 11:7) and are idealizing the unification of mankind. There is not so far published in that language a magazine in the Spirit of the Bible, and knowing that language and being a member of the General Union of Esperantists (Universal Esperanto Asocio), I am also intending to issue a quarterly in this language, named "La Clavo de La Spirito" (The Sword of the Spirit) which would contain exclusively Scriptural portions. I would issue some 2000 copies, an eight page magazine, the price of which together with postage would cost $42.90.

As you will conclude from the above the total sum needed for the publication and mailing of the above literature amounts to $50.14 per month.

I believe that the distribution each quarter of some 100,000 pages of printed matter with the Word of God, with prayer, will not remain fruitless, seeing that we have God's promise for it. Isa. 55:11.

I will rejoice greatly if *The American-European Fellowship* will allow me to go on with my above mentioned intentions and will express their opinion. I would beg that if your attitude will be favorable towards this to inform me of it quickly, so that I could commence at the earliest possible date.

Besides the above mentioned work there is a heart-felt need for a typewriter in Jewish, concerning which Brother Gitlin mentioned in his letter.

DAILY LIFE AS A MISSIONARY

By Grace Edna Mott

Warsaw, Poland, March 2.

Am living with a Hebrew Christian family. The father, a converted rabbi, before his death, three years ago, was a missionary in Warsaw. The mother, a son of sixteen, and daughter, are very kind to me. It is a humble home and the fare is plain. Miss Ruth, a girl of eighteen, is teaching me Polish and helping me with Yiddish. I have an excellent opportunity to get practice in speaking both languages here.

They are considering moving to another part of the city, where I understand there are not so many Jewish people. I am wondering if this may be the Lord's way of giving a place for our work and a home right among the Hebrew people. There is one good sized room and a kitchen which would be ample. Key money and rent would not be so much, for this is a section where the poorer live. I have sufficient funds to buy all furniture absolutely needed. Have already bought a small bed.

One of the first persons I met in Warsaw was Sister Julia Stecker, whom God has evidently prepared as a helper and companion. She is an earnest, humble Christian, devoted to the Lord's service who knows how to pray. This is one of the greatest assets, if not the greatest, a servant of the Lord can have. She has had some definite Bible training at Radost and what is perhaps most significant is that she speaks and reads *Yiddish*. She has also lived in Russia, so understands Russian; speaks English fairly well and knows German and Polish.

The advantages of having such a young woman with whom to study Polish and Yiddish and to act as interpreter, are self-evident. She is willing to come, trusting the Lord to supply her needs. At present she is learning the stocking-knitting trade; which probably, until all her time would be needed, for the work, she will continue. This work can be done at home, if one has a machine. Later and as God gives opportunity she could teach a useful occupation to those whom we trust God will use us to lead to forsake lives of shame. She would need several hundred dollars key money, but God will provide if this is His will.

I believe we can give out tracts and gospels in shops now, but must have a permit to do Scripture distribution on a large scale.

* * *

March 6th.

Went with Brother Sofer this afternoon to visit at the home of a Jewish man, who has been attending the meetings on Ogrodowa Street, which Mr. Sofer conducts Saturday mornings. The home is out in what used to be a suburb of Warsaw. He is a real believer; but has not been baptized. His wife also believes as far as she understands, I think.

When asked if we could have a Sunday School there or near when the weather is warm enough to sit outdoors, he readily assented, and his wife and he said they would also be pupils. He thinks the neighbors are too fanatical to permit their children to attend; but God is able. He has four children, old enough for Sunday School. Brother Sofer got in touch with this man in one of the market places here some time ago and later he bought a New Testament (I believe). I commend Mr. Sofer to the Fellowship for hearty co-operation. He is a humble, earnest and faithful servant of the Lord.

As you know, Brother Schuman is one of the colporteurs or native workers here. He spends five or six days a week in Warsaw, distributing tracts and Scripture portions on the streets and from house to house and from store to store, witnessing as he sees opportunity.

I should like to say also that his life among the believers here is a testimony to the power of God to give joy and gladness in poverty and what to many in America would seem real hardships. He and his wife, a Hebrew-Christian, also, are living in a most humble way, yet not a word of complaint have I heard. I believe Brother Schuman is rendering faithful service and should have the earnest support of the Fellowship.

Grace Mott.

LEAGUE OF ANOTHER CHANGE

Twenty years in State Penal Institutions is the record of Mike Hickey, but seventeen years "going strait" is a record he is prouder of. It happened in the Jerry McCauley Mission, and when Jesus Christ became his friend, Mike became the friend of all prisoners.

Mike can put his arm around the shoulder of a man just out of prison and win him for Christ, for Mike knows the man's need from his own experience.

Few people love a man who has "done time," and so Mike's job of hunting clothing and work for his friends is not an easy one. He is often in need of clothing, shoes and hats, and funds for food and lodging for the men he is trying to win to Christ and help to go straight. Some of the men have families, so you can put in something for the wife and children in the parcel of clothing you are going to send him this week. A little money would help a whole lot, too. Send it to:—Mike Hickey, Room 1224, 156 Fifth Ave., New York City.

A PICTURE TO BRING TEARS!

Dear Brother in the Lord A. V. Dobrinin:

I cannot be quiet any more and look at the sufferings of our brother V. J. K. with his family of nine persons, seven of whom are children. The sister is sick, being exhausted in a damp lodging.

With such a family as the brother's nobody wishes to have him in his house. This is why he *hired the old damp cart-shed in which once before cattle was sheltered.* Now it has windows and became a dwelling place for the poor. This dwelling is 10 x 10 feet.

There live together nine persons. The air is suffocating. Almost all are half-naked, barefooted and hungry; they live in the cold, there is no piece of wood to make a fire. The room is low,—I must bow down when I enter it.

The brother V. J. K. worked in the Evangelical Churches for 28 years without salary, and he helped others. Now he is the poorest of the poor.

There are days when there is no piece of bread. The children do not understand that; they beg mother, "give us bread," and there is nothing.

Brother K. is 58 years old; he has no power to work physically; he is selling newspapers; starting his work at 4 o'clock in the morning and works till 8 o'clock in the evening.

The children ask always "when daddy will bring us bread"? He earns selling newspapers about 40 American cents daily. What is this money for 9 persons?

All which was of the best he sold for the upkeep of the family. Now he mortgaged the last soda-water machine which he needs during the summer time.

Is it possible, dear brethren and sisters, that we should remain cold blooded when we see such a perishing family of the brother?

It is a heart-rending picture to see, for the little children are suffering. The cold makes the skin shrink and they ask bread. They say "dear mamma, make the fire; we are freezing." But there is no piece of wood, no piece of coal to make a fire.

The only thing to make them warm are their tears, and they weep day and night.

The mother looses her sight weeping. By day and by night they are praying to God, asking for help . . .

M. P., Bulgaria.

On receiving this letter, I sent to brother V. J. K. 12 dollars U. S. A. This help was greatest joy and encouragement for this family, and I have touching answers.

Similar appeals I am receiving often.

This poverty is *typical* now for many Russians everywhere.

When believers are now explaining why they ask to send them "Faithfulness" *free*, we see almost every day how extremely reduced to beggary our Russians are in all countries now!

I ask earnestly, dear American Christians, give help, although a little, to many fainting away in need among the believers. There are many cripples also, after war and revolution.

A. Dobrinin.

COMMENDABLE RELIEF WORK

Mr. Kuharenko writes as follows, on behalf of himself and other Russians in Bulgaria, to whom help has been sent by "Interbiblo" through Mr. A. V. Dobrinin:

"When we received the offering from you, you cannot imagine what happiness it brought to us, as you have for a time made our heavy burdens lighter. You have dried our tears, uplifted our spirit, and warmed our bodies, because with your assistance we had the possibility of buying fuel and for some time at least keeping down hunger.

"We cannot find sufficient words to express our gratitude for your good deed towards us. Day and night we pray to God for you.

"You gave help to E. Kostrukin just at the right moment, for he is now lying at a hospital. With your assistance he went to town to be operated on."

JEWISH INQUIRERS' DEPARTMENT

By Moses Schiff

Radost, Poland. Feb. 20.

Providentially I am writing to you again. Another occasion calls forth my writing now. I am invited by Brother Moses H. Gitlin to help him in his work at Radost, especially for the work with the Jewish inquirers. This makes me very glad to be useful in the Lord's work here. I feel obliged to inform you as the secretary of the Fellowship that after a season of prayer I decided to accept Brother Gitlin's call. I am thankful to God and to you and the council for helping us in this most important work. I have this request to you that you bear me in your prayers, because I am young and need the special help of God and the prayers of His saints.

I hope that you and the council will stand as faithfully as Aaron and Hur supporting the hands of our dear brother *Moses* Gitlin and *Moses* Shiff. (Ex. 17:11-13.)

I am also glad that the Lord put it on the heart of that Christian brother to take upon himself the support of a Jewish worker. I will gladly conform with your desire that I write monthly to that donor, and I take the liberty now even to write to him a brief letter and ask you to kindly forward my letter to him, as well as the best photographic likeness I have at hand now.

FOR BALTIC STATES TRACTS

Jelgara, Latvia.

Kindly excuse me for troubling you with my letter. My desire is to call *The American-European Fellowship* attention to the Baltic states of Latvia, Lithuania and Estonia. The above mentioned Society has begun a very great work. Now, I am going to ask you very kindly, is it not possible for the Society to start a work in our states?

We have not much good Religious books and tracts. You do not know, how very poor is our spiritual literature. We have not a Tract Society, but we have a very great need for tracts in our four languages. Seeing the great need of tracts, I have commenced a tract work. Four tracts I have published already. Two of these tracts I send to you as samples. For 100 dollars we can print 25,000 copies of such tracts. Is it not possible for the Fellowship to help me to publish more tracts? Alone I can't do that. My salary is very small and I am not a rich man, but I have a very great desire to distribute the tracts in our language. I would be very glad to work in connection with *The American-European Fellowship*. Perhaps it could help me to carry on the tract work in the Baltic states.

Where do you print the tracts for the European field? Could you not print them here in Latvia? I think it would be much cheaper than elsewhere. We can translate the tracts in Latvian, German, Lithuanian, Estonian, Russian and Polish.

I would be very thankful if you could send me some good spiritual tracts for translating. I have lost all my library in the great war which swept over our country.

Pastor John Klason.

PERSECUTION STILL RAMPANT

Luniniec, Poland.

Now, dear brethren, the Lord is blessing us richly in Luniniec and the towns around this winter. The great revival and interest is in the people throughout all our great region. Many souls are giving themselves to God, and are waiting for the Spring time to be baptized and join the church. But the old enemy of the Gospel got very jealous of this success and walks about as a roaring lion seeking to do the harm and to stop the interest in the people.

The Greek Orthodox priests come together and make councils against us. With the help of the local government they threaten to send me away from this Luniniec district. They even threatened to send me with my family across the border in the time of the awful hard freezing.

The Lord alone knows what will be the result. We pray the Lord that His will be done with us. If we would not be allowed to labor in the Luniniec district, as one close to the border, then we will be obliged to change the place of our work. Brother W. Gielec, who is a Polish citizen, will take care of the work here. So please pray for us that the Lord give the victory.

J. Kovalchuck.

A LETTER ONE MIGHT BE PROUD TO SHOW

Radost Inquirers' Courses for Jews,
Radost, Poland.
February 20, 1929.

Dear Christian Friend:

Unknown, and yet a friend. It is really wonderful what the Lord has done for us. He not only saved us but also broke the middle wall of partition and made from us two one in Christ Jesus. And what kind of a two, a Jew and a Gentile. Were it not for the Lord what would you have to do with me or I with you. Praise the Lord, there is one Lord, one faith, one baptism. It is for this reason that I am privileged to call you friend. We are loving the same Savior. We are endeavoring to do his work, everyone according to his ability and calling. I am very glad that the Lord led you to help us in our work, and put in your heart to help one worker. May the Lord return to you "keifel kaflaim."

Thru the grace of the Lord we have been enabled to open our work and we hope that the Lord will bless us abundantly. We have many candidates, but we have to be very careful in order to assure ourselves of the Lord's will in each case. We hope that He Who knows the heart of every man will preserve us from mistakes and their consequent troubles. We are feeling the necessity of your prayers.

Seeing that you are taking an interest in us, I would be glad to know more about you and the Lord's dealing with you, in order that our fellowship may be closer, our prayers more intelligent and mutually useful.

I am a young Hebrew Christian, whom the Lord found a few years ago, and brought me to Radost, where I learned to know his will concerning me through study of His Word, and the Lord was so gracious to me that He gives me now the privilege of working for Him here. I just married a young Hebrew Christian girl, also a former inquirer of the Radost Bible Courses, and together we consecrated ourselves to live and labor for Him who died for us.

I am taking the liberty to inclose to you an amateur snap shot taken the evening of our marriage, on the Lord's Day, February 10, 1929 in the home of a Hebrew Christian missionary Pastor L. Rozenberg in the city of Lodz, Poland.

Mrs. Shiff joins me in greeting you and thanking God on behalf of you.

Yours in the Master's service,
Moses Shiff.

AMONG CROWDS OF RUSSIANS

I am writing in detail to Brother Moriakoff regarding the most desirable manner of conducting spiritual work and giving him some advice in this connection. He is diligent in the work of the Lord in Estonia. Here are some excerpts from his letters:

"Am very pleased to have received your letter with the following enclosures: money, Gospels, Bibles, tracts. I am very thankful that you are praying for me.

"It was a pleasure for me to receive your letter just as I was intending to leave for another place in Estonia to take up work at a railway that is being constructed.

"At once some 100 Gospels were distributed, together with twenty Bibles. The greater part was, of course, gratitously as the people are so very poor, but some I sold at a low price. I have remarked that the people who have paid even a small sum for printed matter handle it with more care and read it better.

"In the village of Kukuewka I held meetings on two days, and people came to attend even from neighbouring villages. After the meetings some stayed to put questions, which God marvellously helped me to answer.

"I visit villages and houses, and have talks with the people. Once I came into a house and the owner was absent. There happened to be youths with a musical instrument, a kind of accordion. I distributed to them your leaflets. One youth ran up to me and offered me cigarettes, the other started to play the accordion. I then asked: 'Are you Christians?' They became quiet. And then I began to talk to them of God's love. The owner returned. The house gradually filled with people. Some came to laugh, but God marvellously shut the mouths of the ignorant. Here the people, after the meeting was over, asked me to come again.

"In another village the people themselves came to me to have a talk. We talked past midnight. I wished to go home, but they asked me to stay. It is gladdening when they will not let me go, but wish to hear of the love of God.

"The issues of your periodical ("Faithfulness—Vernost") have been arriving regularly. I find joy in it, and it has made a deep impression upon me, especially the lines about "Our Subtle Enemy,"—from *The European Harvest Field.*

"I have ordered a bag for carrying the books. At first I thought of one made of canvas, but finally decided upon leather. It cost more, but it keeps the rain out from the books.

"In the villages of Gusenitsi and Konetchki I distributed, as usual, some printed matter and had several conversations. I then left for Isborsk (Irboska), where I totally *emptied my bag.* Again I had to fill my bag with Bibles and other books. Then I started for the village of Retchki. In the houses we had talks. Thence I went to Senno and Luki.

"Once more I held a meeting in Kukuewka, where the people were waiting for us. I was with a brother from Tallinn (Reval), who had come to spend several days. The people from the neighboring villages also attended, and the assembly lasted until after midnight.

"I came home *because my bag was again empty.* The people are in great need of Gospels. *Please send more Gospels.* I sold two Bibles, one of them to the Postmaster. Large sized complete (4) Gospels I have sold at 20 Estonian Marks (5 cents).

"I had some conversations with a Russian nun. She became thoughtful and admitted that there are many mistakes in the Greek Catholic religion. She consented to come to the next meeting.

"In Kukuewka also the meeting lasted till past midnight. The people are beginning to interest themselves in God's word, and they asked me to stay overnight, for private conversations. Oh, how pleasant this is! Today I am starting for home, *to again fill my bag* in order to visit other villages.

"But there are also griefs. Two believers have fallen spiritually ill, in spite of their having earlier also been now and then sick. Hard!

"Now I wish to go to Petscheri. In this town violences and murders are an ordinary sight. The people have it bad. There is such mutual suspicion, in consequence of sin, that one can hardly obtain permission to stay overnight;—the people so fear one another. O, if they would only let in the God of truth and love. Please send me biblical pictures, which are much in demand, but mostly Gospels.

"Ivan Moriakoff."

APPEALS FOR THIS WORKER

It is the pleasure for me to send you now some reports. I hope they will be for you and for Brethren of "Interbiblo" to a certain extent interesting.

I and brethren with me are rejoicing seeing how much the Lord blesses our good brother Moriakoff. We thank the Lord and dear "Interbiblo" that the help for him "till May" is secured. The need of regular permanent colportage in Petchory district, Estonia, is so great and pressing that I am obliged to beseech you for the *regular* support of Brother Moriakoff in the future. I am sure we cannot have a better true Christian worker for Evangelical colportage in that place. Please let me know what might I say to him of his future. I hope you will be successful and kind to do all possible.

A. Dobrinin.

THE LORD'S SERVANT AT LIBAU

Libau, Latvia, Feb. 26.

As you can imagine there are lots of little things needed to furnish a Gospel hall, but the Lord paid already many things and I can only give thanks to Him, who not only knows all our needs but supplies them.

I did spend already lots of money for tracts. They are cheap, good Lettish tracts, where the way of Salvation is made plain. I buy here for 20c a hundred.

Our new Gospel Hall was obliged to move already. After three weeks of blessed services night after night, where many found salvation, I was prohibited to sing in this place because the landlord, a hotel keeper, did lament that we disturbed his guests. But the Lord, very graciously gave us a much better hall, a fine hall, right across the street, with three living rooms and a fine kitchen right by the Gospel Hall. Now I am the night-watch, servant for all things and the minister, in one person, and Mrs. Bluhm and my children are with me. Praise the Lord for such privilege! I'm very happy in the service of the King.

You said no man gave a pledge for continued support for myself and my loved ones and I do not ask any one to do so. The Lord from Heaven has given His pledge: Matt. 6:33 and John 15:7, and that's enough for me. I got also a piano, for which I have to pay rent every month $3.00. On the 17th of February I did start with the meetings in this new hall with great blessings.

* * *

Tonight I held the first English Gospel Meeting, where a man and a woman received their Saviour. There are no words to express the gratitude to you, American Brothers and Sisters, to give us such a fine Gospel Hall. New York City would not be ashamed of such a bright, clean and warm Gospel Hall. Yet the poverty here is fathomless. People come looking for bread and often we have to divide ours with them.

A poor man, who some time ago had been a good musician and lived in good conditions, asked me to visit him. Of course, I saw in the war time enough needy folks, but this Mr. Miller, with his wife and seven children, between fourteen and two years of age, beats every poor family I ever saw at any time. A little dirty and cold room, a little table, two broken chairs and only one board on the floor, without any mattress or bedcloth, where they lie down at night all together to warm one another. All around, want, destitution! If you would find some used clothing and every month some dollars to feed some of these destitute, you should be a good minister of the Lord. 1 John 3:17-18. Mrs. Bluhm and our children greet you in the Lord.

Arthur Bluhm.

NEEDING A PLACE FOR THE PEOPLE

Kiev, U.S.S.R.

Beloved Brother in Christ:

Many thanks for your dear and encouraging letter of the 18th. A great deal of gladness and consolation it gave me. I was especially glad to see you know and appreciate the difficulties we have to bear in our work of the Gospel, especially in our present difficult days.

There is one thing that troubles me—to all my questions about the hall where we preach you do not answer. Perhaps we ought to publish in your magazine a letter relative to this our great need. How many hundred and thousand souls there are in the people of Israel to whom it is indispensable to relate about Christ,—who till now have never heard the Gospel! I have been talking with Jews about Christ, and, though we preach in Kiev the Gospel to Jews more than ten years already there were among my hearers some to whom what they heard was quite new and incomprehensible, (Acts of the Apostles 17:19,20), and who, for the first time in their lives, beheld a Jew who believed in Christ as the Messiah.

The greatest part of my hearers knew the Old Testament but unhappily not the places that speak about the Divine personality of Jesus Christ. They think about Him as did the ancient explainers and interpreters. They do not want to have their own understanding of the Bible; they hold to the interpretation of thirty-six ancient rabbis. All that quantity, that army of explainers, try with all their might to divert the people of Israel from Christ. "Is it possible," they say, "that we understand more than our learned men and holy rabbi?" Is it not clear that the 53rd chapter of the Prophet Isaiah means the people of Israel, that in the 9th chapter, the 6th and 7th verses Isaiah means the King Hezekiah." After our conversation some of them wish to come to our assembly,—but unhappily I could not direct them to us, as we have no more room.

I do believe, beloved brother, that you understand our need; I do not doubt that you see the necessity to do something to give us the possibility to have a place or a hall where we can assemble the Jews and tell them about Christ. Faith cometh by hearing —Romans 10:19.

It is very important for you to know, dear brother, that the brethren who devote themselves entirely to God's work must have what is indispensable for their living. For the year 1928, I received for my own use only for eight months.

May God bless our Evangelistic work among Israel here in Kiev and in all other towns,—may all unite to glorify Him!

Your brother in Christ,

A. Kagansky.

CZECHOSLOVAKIA FOR CHRIST

By Charles and Edna Lukesh

Znojmo, Czechoslovakia.

We both exclaimed "Hallelujah" noting the contents of your last letter. Am sorry that again some colds and urgent tract work interrupted to answer more promptly. Funds are coming in slow, yet we trust they will come, and praise the Heavenly Father for them.

Last Wednesday two strange ladies came to the meeting and expressed the difficulty of finding our entrance, despite light and a sign on a high pole, just because one has to go in thru a gate and into the yard, and that seemed not public. Still we see no solution till we can have a place that is appropriate and can arrange it to suit. Also in regard to the children's work, and if possible, to prepare for the vacation work, if the Lord tarries. The longer we tarry the more it is evident that the enemy is determined to fight every inch of the ground. It shows the strategic importance they attach to this place.

They feel also the effects of the tract work, and we are only sorry that we have not the possibility to gather the harvest. If the people are awakened by the tracts and then are held back by the outward appearance of the place, it is a pity. Have also opened negotiations with the "Allocraft" tract publishing in Los Angeles, about translating some of their tracts and look after the spreading in Germany. That would mean again more work for us, and would be undertaken gladly, with the expectation that the Lord will provide with the work also the necessary help. And there again the need of place comes into the foreground.

Thank you also for the tract "The Spirit of Truth and the Spirit of Error," which I have had already, and also issued tracts on "Russelism," "Sabbatism," and some remarks in other tracts on "Spiritism." If the Lord leads we may put out a tract straight against "Spiritism"; yet I sometimes hardly know what to put out first. It would please me most to send out the sweetest Gospel message all the time, but when I see that the various cults make use of the opening of men's hearts by our messages to pervert them to their "ism," how can I keep silent?

Thank you for the interest in the children's work, and am sorry that there has been no improvement in the difficulties. We have passed a serious time of testing during the exceptional winter, longer and harder than anything on record for this section. Despite the same my wife took the children after every children's meeting to our basement home, clearing out one room, (the kitchen), for the occasion, to keep them for further instruction till the parents' meeting was over. We do what we can, and pray the Lord to give us a place that can be adapted to expand the work. This is a real city, and we need a central location to be able to serve all, but must also conform to city building ordinances. Help us in prayer, please.

It was such a pleasure to read your letter, showing that those that love Him and His Word are still the salt of the earth. How much better would this old world be if the Word of God abounded in the hearts and minds of the people. Would it not influence all actions far better than all the peace conferences, etc? We, being in the vortex of the Satanic delusion, do feel the full weight of the futility of all the Peace pacts. Every day there pass our windows soldiers and guns on the way to training. Evidently the time when they will learn war no more has not come yet.

And it seems so puny what we can do, in comparison to the forces and efforts of the evil of every sort. Satan is not sparing his resources, knowing the time is short,—and *shall the people of God do less?* Truly the judgment must begin at the house of God, showing *who loves his Master best—the servants of evil or of God.*

Realizing not only the dearth of knowledge of the Word, yea even the utter incomprehension of His promises, the question was before me from the beginning how to help this great deficiency. It is astounding what lot of incredible superstitions the people will read and swallow, but *the Word of God is not only unknown, but even hated,* because the priests do constantly speak against it. And if they are compelled to put at least some parts of the Gospel before the people in their Sunday readings, they are very astute to so twist it as to leave an absolutely wrong impression. Take for instance, the glorious message of the prodigal son. Instead of giving honor to God's love to receive the prodigal they commiserate him, (the prodigal), that *he had no mother* to intercede for him. Then they play the "trump,"—"But *we have the precious mother,* (that means Mary), who is so full of compassion as not to refuse to receive any one taking refuge in her, and her son (meaning Jesus) cannot refuse any request that His *mother* presents." What a blasphemy, yet the benighted people think that is the real teaching,—they are the true "Christians" and everybody else is a heretic!

We are so glad and thankful that you have taken the suggestion of Brother Smith and written to us. As much as we know the warfare is the Lord's, and to Him is our attention directed in all things, yet it is equally true that the place of labourers in His vineyard is not reserved solely for us, and thus we rejoice to keep in touch with those who are willing to put their shoulder to the wheel, and help us to lift the load.

FAREWELL TO AMERICA

By Paul L. Mishkoff

New York, March 8.

Under the good providence of our Heavenly Father, I am to-night sailing to Bulgaria, where a very busy field awaits me.

In saying Good-bye, I wish to tell the readers of *The European Harvest Field,* how deeply I have been touched and moved by the proofs of sympathy which our friends in America have shown me during my visitation. I will never forget these marks of friendship and I thank you all from the bottom of my heart.

Yes, I am sure I have much to thank the Lord for and the new friends we have gained.

Bulgaria must have the Gospel. They must learn to know the name of Jesus Christ, in which name only there is salvation. And brethren, hath not our Lord raised you up for such a time as this. Conditions in Bulgaria to-day present an imperative call, and an opportunity perhaps unparalleled in all the history of the Balkan states for a *nation-wide distribution of the Word of God.*

Bulgaria is in a state of great spiritual hunger. The people are sick of a mere ceremonial religion. They are breaking away from superstition and are ready as never before for the message of God's word. Kissing a copy of the New Testament bound in silver and kept in the state church is no remedy for their bleeding hearts. They must have the Bible in their own homes.

The following incident shows that the people are hungry for the bread of Life, that they seek the pure and beautiful Word of God.

A little Sunday School was opened in a village, where the people are in sore need of the Gospel. The children at first came gladly, but were soon forbidden by the priest to attend. The teacher continued to teach the lesson to a few soldiers who dropped in, but felt greatly discouraged. However the teacher was greatly cheered by the receipt of a letter of which the following is a close translation:

"We salute you! We wish, God willing, to become acquainted with you. We learned of you from a boy who was in military service and who had been to your Sunday School. He has told us of the very beautiful teachings and discourses you have preached, and we desire them. We consulted together —about thirty men—even more, but we will not praise ourselves, nor do we lie to you, and all, with one heart, decided to buy each a Bible and a New Testament. I took the responsibility to say that with God's help I would try to get them, and wrote to a bookstore in Sofia, but he paid no attention, and as we could not find out from him where to buy them, we were very sorrowful and thoughtful.

"At this time the above named boy told us to beg you, and we hope you will pity us, and help us and with God's help, deliver us from despair, and we be saved from destruction. We all pray you have the goodness to become the means of saving us, and send us twenty Bibles, medium size. There are twenty more boys, but they are very poor and cannot buy for themselves. Have the goodness to help them, we earnestly pray you.

"As we are unacquainted with you, forgive us this step we have taken in writing to you, and since we are unknown, send the books C.O.D., and we will get them. Take this trouble and God will reward you for it and deliver us from this sorrow about the Bibles. If you do not fulfil our request, at least send us a letter and the price of the Bibles and New Testaments and other godly books. Do not forget us, or God will forget you.

"And about the Bibles for the poor. If they cannot be had at a reduction, we will gather a present and so help a little, and you do the same, and so you will send a package of twenty Bibles to the poor for Jesus' sake. For the other twenty we have gathered the money. Do not laugh at our letter. We are simple peasants."

Balkan conditions must change, but we must first enlighten, ennoble and free the Balkan peoples from their prejudices, race-hatred, selfishness and the chains of sin, before we can see real democracy, peace and brotherhood realized there. It is the duty of all who believe that the sacrificial death of Jesus Christ is the only solution of national and international difficulties and conditions, to spread the knowledge and influence of the Bible, if we would see the Prince of Peace ruling and blessing mankind.

We preach Him—nothing else—Him, Christ the crucified one, and the risen one, and the coming one. It is the cause of Jesus Christ.

The cohesive power of Evangelical, fundamental Christianity ought to be greater than the cohesive power of unrighteousness and rationalism. I believe it is. Those of us who are one in belief in the fundamentals of God's infallible word ought to constitute an indissoluble band of workers and helpers. I believe we do.

It is in this belief and confidence these words are addressed to the readers of *The European Harvest Field.*

The Bulgarian people recognize sincerely the sympathy and aid which have been expressed in the present ordeal. May God bless every effort for bringing help to the unfortunate sufferers.

Please, pray for us.

Statement of Receipts for the Month of February, 1929

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
4044	$ 3.00	4096	.10	4147	1.00	4199	25.00	4251	15.00	4303	15.00
4045	100.00	4097	1.00	4148	1.00	4200	1.00	4252	.50	4304	100.00
4046	7.50	4098	2.00	4149	100.00	4201	10.00	4253	30.00	4305	25.00
4047	2.00	4099	1.00	4150	3.00	4202	10.00	4254	1.00	4306	25.00
4048	1.00	4100	2.50	4151	5.00	4203	1.00	4255	5.00	4307	5.00
4049	6.00	4101	20.00	4152	5.00	4204	1.00	4256	1.00	4308	10.00
4050	5.00	4102	30.00	4153	1.00	4205	.10	4257	1.00	4309	5.00
4051	3.00	4103	3.00	4154	5.00	4206	5.00	4258	5.00	4310	1.10
4052	2.00	4104	10.00	4155	10.00	4207	5.00	4259	10.00	4311	4.12
4053	15.00	4105	1.00	4156	2.00	4208	53.00	4260	25.00	4312	1.00
4054	25.00	4106	20.00	4157	10.00	4209	12.00	4261	7.50	4313	1.00
4055	5.00	4107	10.00	4158	180.00	4210	50.00	4262	1.00	4314	35.00
4056	2.00	4108	5.00	4159	1.00	4211	3.70	4263	10.00	4315	2.00
4057	1.00	4109	5.00	4160	2.00	4212	10.00	4264	8.40	4316	8.00
4058	10.00	4110	55.00	4161	10.00	4213	10.00	4265	2.00	4317	50.00
4059	5.00	4111	2.00	4162	1.00	4214	50.00	4266	1.00	4318	30.00
4060	1.00	4112	40.00	4163	5.00	4215	75.00	4267	5.00	4319	5.25
4061	2.00	4113	2.00	4164	5.00	4216	5.00	4268	1.00	4320	6.00
4062	10.00	4114	1.00	4165	5.00	4217	1.00	4269	10.00	4321	1.00
4063	1.00	4115	1.00	4166	20.00	4218	2.10	4270	20.00	4322	7.50
4064	5.00	4115	.10	4167	10.00	4219	10.00	4271	10.00	4323	5.00
4065	1.50	4116	5.00	4168	4.50	4220	2.00	4272	7.00	4324	1.00
4066	3.00	4117	3.00	4169	5.00	4221	10.00	4273	10.00	4325	50.00
4067	1.00	4118	.11	4170	1.75	4222	5.00	4274	10.00	4326	5.00
4068	2.00	4119	1.00	4171	80.00	4223	40.00	4275	5.00	4327	.50
4069	3.00	4120	1.00	4172	40.00	4224	5.00	4276	35.00	4328	1.00
4070	12.00	4121	5.00	4173	2.00	4225	5.00	4277	25.00	4329	2.00
4071	10.00	4122	.50	4174	5.00	4226	5.00	4278	1.00	4330	1.00
4072	1.00	4123	5.00	4175	5.00	4227	1.00	4279	25.00	4331	5.00
4073	5.00	4124	7.39	4176	.25	4228	10.00	4280	2.00	4332	5.00
4074	1.00	4125	.15	4177	1.00	4229	5.00	4281	.50	4333	5.00
4075	5.00	4126	5.00	4178	1.00	4230	1.00	4282	9.00	4334	7.43
4076	10.00	4127	1.00	4179	1.00	4231	1.00	4283	20.00	4335	5.76
4077	2.00	4128	10.00	4180	1.00	4232	25.00	4284	2.00	4337	14.61
4078	10.00	4129	5.10	4181	10.00	4233	5.00	4285	1.50	4338	11.52
4079	5.00	4130	1.00	4182	1.00	4234	11.00	4286	1.00	4339	4.00
4080	1.00	4131	15.00	4183	10.00	4235	5.00	4287	5.00	4340	1.00
4081	1.00	4132	1.00	4184	5.00	4236	2.00	4288	10.00	4341	11.00
4082	5.00	4133	1.00	4185	100.00	4237	.60	4289	5.00	4342	8.22
4083	5.00	4134	5.00	4186	5.00	4238	25.00	4290	2.42	4343	8.22
4084	10.00	4135	5.00	4187	.45	4239	2.00	4291	1.00	4344	8.22
4085	25.00	4136	1.00	4188	30.00	4240	.10	4292	1.00	4345	16.67
4086	25.00	4137	10.00	4189	1.00	4241	2.00	4293	1.00	4346	5.00
4087	5.00	4138	2.55	4190	5.00	4242	5.00	4294	2.00	4347	1.00
4088	1.00	4139	14.50	4191	5.00	4243	30.00	4295	5.00	4348	2.20
4089	20.00	4140	3.81	4192	1.00	4244	1.00	4296	1.00	4349	4.50
4090	5.00	4141	2.00	4193	10.00	4245	20.00	4297	5.00	4350	5.00
4091	1.00	4142	25.00	4194	5.00	4246	16.00	4298	5.00	4351	1.00
4092	2.00	4143	5.00	4195	10.00	4247	5.00	4299	13.00		
4093	5.00	4144	1.00	4196	5.00	4248	20.00	4300	10.00		
4094	25.00	4145	1.00	4197	10.00	4249	80.00	4301	1.00		
4095	2.00	4146	25.00	4198	6.00	4250	2.00	4302	1.00	Total	$3162.00

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